THE MOST EXCELLENT, PROFITABLE, AND PLEASANT BOOK OF the famous Doctor, and expert Astrologian, ARCANDAM, or ALCANDRIN, to finde the fatall destiny, Constellation, complexion, and naturall inclination of every Man and Childe by his birth:

WITH

AN ADDITION OF Physiognomy, very pleasant to reade. Now newly turned out of our French into our vulgar *Tongue*.

By WILLIAM WARDE.

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A BRIEFE DECLARATION, MOST CERTAINE and profitable, how to finde out (as much as the Art of Astrologie can certifie) mans Fate, and Constellation Indicative, touching the naturall inclination of Man: made by *Arcandam* the learned and expert Astrologian.

THE manner to finde out the destiny and Constellation is this: First, if ye will know the Constellation of any man, take his naturall name, which is commonly called his proper name, and the proper name of his mother, in such sort, as neither of the two names in any wise be changed, or depraved from the vulgar or proper calling (as oftentimes it chanceth by the common appellation of mens names) but that they be perfect, and not diminished. And for two Causes the name of the mother is taken, and not of the

father. First, because the mothers side is more apparent than the fathers. Secondly, although the father be the originall of the conception and generation of the childe, yet the childe touching the body, hath more of the mothers matter and substance, than of the fathers. Yea, and oftentimes it happeneth, some part of the fathers seede doth not enter nor serve, touching the materiall composition. For man is verily a thing Active, and by no meanes Passive, and touching himselfe can have no Action. Whereby it consequently appeareth, that the childe, concerning the body, hath more of the mothers substance, than of the fathers. Whereunto a third cause may be added, that for as much as the childe is nourished of the mothers substance, and not of the fathers, that then the Constellation enforcing this effect and Signe in the childes Body, doth rather convert the same with the mother, and the body of the mother, then with the father, and the body of the father.

And therefore truly and determinately to know and learne the childes fate and Constellation, his proper name must be taken, together with the naturall and proper name of the mother. Then diligently consider every letter of the said two names, and among the same gather the numerall letters, such as signifie a number, which according to the ancient account are seven: As I. signifieth one. V. five, X. ten, L. fifty, C. a hundred, D. five hundred, M. signifieth a thousand.

Taking all and singular letters of the said two names, as well the number, as such as signifie a number: then gather the whole summe, which summe so collected, divide (if it be possible) by xvij. because of the xvij. Constellations of the Starres, or because of the particular signes Celestiall, which after the ancient manner is the first division of the signes: And hereby it appeareth that the principall parts of the particular Starres and signes Celestiall, in number are xvij. as hereafter shall appeare. So that the number signified by the numeall letters of the two proper names aforesaid ought to be divided by reason of the said signes. And sometimes the said number doth amount just to the summe of 29. and sometime exceedeth the same, wherein it is to be noted, that either the number doth exceede, or else it is equall.

If it exceede, then the number ought to be applyed, and divided by their unities to the said signes, adding to every of the signes their unities, beginning at the first signe, which is the head of Aries, so to the rest successively. And whersoever the last unity shall fall, or be placed, there and in that signe, and in part of the signe, the Infant (whose constellation you seeke to know) undoubtedly is borne, and thereby you shall give judgement, and truely pronounce, that in that signe the fate and Constellation of the infant consisteth.

Notwithstanding, that peradventure, according to the manner and course of the starres,

times and moneths, some other signe should seeme to have dominion over that Nativity. And because that the signe wherein certainely the Infant is borne, doth not alone beare rule in the time of the birth, but all and singular effectually doe concurre, according to the more or lesse in every nativity: so that ofttimes it chanceth that some Signe distinct from that Signe appropriate to the Moneth, doth more effectually rule, and more excellently expresse his effects: Therefore to the intent you may perfectly behold the fate and Constellation of the party that is borne, you must not onely looke upon the Signe, allotted and appropriate to the moneth wherein determinately any is borne: but chiefly you must have respect to that Signe, which especially hath dominion above others in the time of the birth notwithstanding that Signe appropriate to the Moneth hath the principall effect.

And whether one signe is more excellent or effectuall than another, you may most certainly and truly know by this art. Let us returne then unto our former proposition, and say that either the sum of the number signified by the numerall letters of the names aforesaid, doth not amount to xxir. or else that it doth principally attaine to that summe, or is equall, or else exceedeth the same. But now after the agreement and concord of the number, take also the convocation and assembly of the Signes Celestiall, which are touching their particular parts, xxir. as is aforesaid, or xxr. as shall bee

said

ſaid hereafter, beginning at the firſt particular ſigne, which is the head of the ſigne Aries. And whereſoever the laſt unity of this number ſhall reſt or remaine, that is the ſpeciall ſigne as is of moſt force, in the time of the nativity: but if this number doth not ſurpaſſe the number of xxix. but thereunto is equall, then the laſt ſigne, which is the taile of Piſces, is the chiefeſt ſigne at the nativity. Semblably if this number doth exceede the number of xxix. then this number is to be divided ſo many times by xxix. till the number of xxix. be found out: And then for every unity, one Signe muſt be accounted, yeelding to every Signe his unity: and then the laſt unity, which is xxix. is attributed to xxix. and to the laſt ſigne which is the taile of Piſces, as was ſaid a little before, and that ſigne chiefly hath dominion in the nativity of Infants. But if that number laſtly remaining be within the number of xxix. then every unity of this number ought to be diſtributed to every particular Signe, beginning firſt at the head of Aries: and whereſoever the laſt unity of this number doth remaine, the ſame is the principall Signe, and chiefly hath government in the birth of the Infant. Here alſo ought diligently to be noted, that the Celeſtiall ſignes may be taken two waies: that is to ſay, totally, or touching the whole Effects of the ſame, and are in number but 12. that is to wit, Aries (which is the firſt ſigne,) at which you muſt beginne, and then follow ſucceſſively till you come to the Signe of Piſces, which is the

twelfth)

twelfth) Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces. Now each of these Signes, in his whole effect doth especially beare rule in the moneth which is appropriate to the same. And every signe entirely hath dominion over every moneth, such as thereunto is appointed. And for example, Aries hath dominon in March, which is the first moneth, according to the computation of Astronomers. Likewise Taurus in April, and so the rest consequently succeeding. And although the foresaid signes singularly and appropriately have their monethes especially assigned, as is aforesaid: Yet all these 12. signes, in every moneth at all times, every day and houre, every moneth & minute of an houre, doe concurre in the nativity of every birth, although not equally, yet according to the more or lesse: And that signe, which chiefly hath dominion of the nativity, the same is the constellation of the Infant. Moreover, the signe wherein the infant is borne, although it be not that which is appropriate to ỹ moneth but some other, yet it is easie to be knowne from the signe, particularly appointed to the said moneth. Likewise the said Signes may be taken two wayes, not entirely, but specially touching their parts, and by accepting the same in such particular wise (chiefly after the reckoning of ancient Astronomers) they be 26. for five of them, that is to say, Taurus, Gemini, Leo, Scorpio, Aquarius, are every one of them divided into three principall,

pall parts: As into the head, the belly, the taile, and is as much as to say, into the beginning, the middle and the end.

Whereby it followeth that these five figures so divided doe include fiftéen principall parts, for three times five, make fiftéene. And the other seven Signes, that is to say, Aries, Cancer, Virgo, Libra, Sagittarius, Capricornus, and Pisces, amongst whom three parts are contained in Virgo, for his tayle is divided into twaine, as shall be shewed hereafter, although here it hath but two parts. All which 7. are divided but into two principall parts, to wit, into the head and tayle, and so include fourteéne particular signes: for twice seven is fourtéene. Whereby manifestly it appeareth by the premisses, that the signes particularly excepted, are in number xxiv. because fiftéene, and fourteéne make xxiv. Furthermore, it is to be noted that in all and every the aforesaid Signes being wholly accounted; according to the manner before remembred all these twelve are concurrents, either more or lesse in the nativity of every Infant. For each man hath in the aforesaid Signes a part and property: as for example.

The Infant that is borne in Aries, disposeth his life in that signe, and in that part of Aries, which is most pliant to his nativity. And specially the part, which according to the quantity, hath chiefest dominion in that signe, and is the first house of his nativity, which is a signifier of life, &c. And also placeth in the said signe

his

his speech wisdome, augmentation of all his workes, his beginning, his name, and the originall of his life and yeares.

In Taurus is contained the substance of the Infant, his gaine or losse, his living, debts, gifts, servants, helpers, such as be obedient to his commandements, his witnesses and treasure. And this Signe, because it is the second house, signifieth the end of his youth.

Gemini are brethren. This signe because it is the third house, is a token of brethren, sisters, friends, neighbours, brethren of husbands, and such as proceed of the mothers side, and signifieth the mother her selfe. Likewise it is a token of faith, religion, commandements, ambassadours, newes, mutations, small journyes, and a space of life before death approach.

In Cancer, the Infant disposeth his father, Grandfather, and all his Parents on his fathers side; to wit, all his ancestours ascending from the right line Males, and his sisters, and other inheritours, except such as are inheritours by the succession of the dead. Also it signifieth houses, lands, rights, treasures, and whatsoever is hid under ground, prisons, and prisoners, also such as happeneth to the dead being buried, after the buriall, or without buriall, as eftsones it chanceth to such as bee hanged, beheaded, or otherwise slaine. And because it is the fourth house, it signifieth death before he grow to mans state, and the end of things.

Leo betokeneth Infants, love, messengers, nobel-

novelties, gifts, rewards, faire promises, or mirth, goods by the father, and such as shall happen after death, whether it be to praise or infamy.

In the sixth Signe which is Virgo, are contained infirmities, and things contrary to health, servants, maides, lying, accusation, unrighteousnesse, places, prisons, mutation from place to place, Cattell of small stature. And because this Signe is the sixth house, it doth insinuate end of life, and all such things as shall happen before old age.

In Libra, which is the seventh Signe, marriages are contained, mischiefe and perill in marriage, contentions, open enemies, warres, enmities, theeves, partaking, and opposition, and every thing opposite, participation of merchandise, expedite and small voyages: and because it is the seventh house, it noteth the moity and end of life toward old age.

In Scorpio is contained death, feare, sadnesse, labour, despaire, separation, aide, adversaries, policies, wit, lethall poisons, substance or hereditaments, as well of strangers as of affinity, such as the heires ought to possesse after death, and signifieth, because it is the eigth house, end of life after the approachment of old age.

In Sagittarius being the ninth house are expressed long journeyes, or farre peregrinations, and all things thereunto incident. Also it signifieth faith, religion, wisedome, philosophy, writings, bookes, epistles, newes, interpreta-

tions

tations of dreames, and things to come, great wonders, much honour and joy. And for as much as this signe is Lord of the ninth house, it signifieth a beginning, and also entrance into halfe of the life.

The tenth house is Capricornus, which prefigurateth kingdome, government, authority, dignities, officers, and all Arts that may be exercised, and whereby a man may be a master: it signifieth also ecclesiasticall jurisdiction, things stolne or carried away, praise, and fame: it prognosticateth also mothers, grandmothers, and ancestors of Feminine kinde, mothers in law, and halfe the terme of life.

In the eleventh signe, which is Aquarius, the birth appointeth his power and prosperous Constellation, and it betokeneth praise, honor, great fortune, faithfull friends, aide of Kings and Princes, treasure, society, and signifieth halfe the yéeres of mans life.

Pisces, being the xij. house, doth demonstrate signification of wearinesse, sadnesse, poverty, privy hatred, deceit, feare, sorrow, lamentation, blasphemy, ambushments, houses, prisons, captivity, bands, rebuke, and beasts meete to ride upon.

In manner above expressed is intreated onely of the Infant borne in Aries, although the same must be divided and spoken of every signe ascending in the nativity of every birth, and of all other signes, following the signe of the nativity, till by recourse the number of twelve be attained, whether any be borne in

Taurus

Taurus or in Gemini, which is in order, and is written the third signe, or in any of the twelve signes. And therefore you may diligently note, that every of the aforesaid houses is in himselfe the first, and hath his second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, and twelfth house. And this remember, because the like whereof we have said of the signes, the same I would should be understood of the houses. And every house, according to their qualities, hath eleven other houses beside himselfe, of whom their significations be derived. All which (welbeloved Reader) may through the dexterity of thy wit, be easily understood, whether the Infant be borne in Taurus, in Gemini, or in Libra, as before. And so every man may learne to know by this Art determinately his owne fate, his proper and passive Constellation, not forced of necessity, but by the naturall inclination, because as Ptolomeus saith, a wise man shall rule the starres: As much to say: A wise man may let and prohibit the very future effects, which proceed of the starres and the influences thereof. And so, if he will, he may rule the said Stars and heavenly motions. And therefore for an admonition unto thee, the said Starres doe not enforce and constraine thee to any thing, except it be such as are proclive, and will follow Nature, rather than reason, after the manner of bruite beasts. Wherefore for a more evident doctrine and instruction of the premisses, the scheme or figure here ensuing is placed.

The

The first Celestiall, principall, and entire Signe, called *Aries*.

IN the first Treatise, the said Signe of Aries is described, with the efficacy and power thereof. Which signe Aries is divided into two princi-

principall parts: that is to say, into the head and taile. And this Treatise containeth five Chapters. In the first, the head of Aries is described, with the efficacy and fortune thereof. In the second the taile and force thereof. In the third, the speciall judgement of Aries, according to the Male. In the fourth the judgement speciall after the Female. In the fifth and last, the generall and totall fortune of Aries.

The first Chapter, which is the head of Aries, being the first particular Sign Celestiall, is called Alvathay, and after some mens opinions, Salhay, having foure starres disposed in this manner. Where is to be understood, that whosoever is borne in this signe, touching the disposition of the body, according to the effect of the signe shall be somewhat ruddy, or yellow coloured, and shall have a small belly, nimble and straite, thin and leane of body, and shall also have upon his left foote a signe or marke, and the like upon the left elbow. And if fortune favour, he shall have a mutable inheritance: That is to say, being once obtained, shall suddenly be lost, and yet in short time shall recover it againe. And this part of fortune is by a certaine nature indifferent. Likewise touching the good fortune, the same shall have many friends, and shall hate the evill, and follow the good, employing good deeds upon ingratefull and unthankfull men. Touching the disposition of the minde, he shall be subtile, politick, and crafty. And concern-

ning infirmities and ſickneſs, the ſame ſhall be more prone to paines in the head, than to any other Diſeaſe, wherewith he ſhall be vehemently vexed, beſide which Diſeaſe the health ſhall be good and proſperous. And for a more apt advertiſement of the fortune of this ſigne, I referre to the univerſall Chapter of this Signe Aries, where is intreated the entire effect and generall fortune thereof, and is the fifth Chapter of this Treatiſe.

The ſecond Chapter mentioneth the taile of Aries, or the latter part thereof, which according to the ſigne particular, is called Allothay, and of ſome Alhuthou. This ſigne hath foure ſtarres, one in the taple, and three in the loines or Belly, figured in this manner. Where is to be noted, that whoſoever is borne in the taple of Aries, or in the ſecond particular ſigne Celeſtiall.

Firſt, touching the diſpoſition of the Body, he ſhall be very hairy, and ſhall have a great beard, coloured eyes, white teeth, a faire Noſe, great eye-browes, and ſhall be of colour red, mixt with the croceall or ſaffron colour: And touching the diſpoſition of the minde, ſhall be eloquent, ſolitary in life, prodigall in neceſſity, deceitfull, and many times ſhall follow after ambuſhments, and prone to hurt others.

If the ſame be borne in the ſecond houre of the night, there ſhall be a white or pearle in the Eye, and in the end ſhall be ſtarke blinde, and touching the mindes Inclination, ſhall be a

ſearcher

searcher of words, facts, and other secrets: Likewise shall be irefull, envious, and yet shall be rather envied of others, than greatly given to that vice: Whereof it shall come to passe, that he shall have many enemies, which will seeke after his destruction. And touching his life and manner thereof, he shall live threescore yeares, and then shall waxe sick, but if he shall chance to recover that sickenesse, he shall live fourescore yeares, and then dye in his bed. Moreover touching ill fortune, he shall have a stripe in his Face, either with a sword or stone, and shall be afflicted with many miseries, so that he shall receive no commodity without losse and some hinderance. And concerning prosperous fortune, he shall be happy in tillage.

The third Chapter, wherein the judgement of Aries is remembred, touching the Male and both parts of this signe, because both doe concurre in all the effects determinately, especially concerning the said male. Whatsoever male therefore that is borne in this Signe, and in every part thereof, after the Disposition of his Body, shall have a certaine marke in his Shoulder, and in his left Foote, as is saide before.

Secondarily, touching the minde, he shall be of good stomack, studious, proud, inconstant, and lively: and in his first degree of youth, he shall be very contentious, irefull and shamefast. He shall be very covetous, and shall attaine to great authority in buying and sel-

ling, by reason whereof he shall deny that hée hath any substance, affirming himselfe to be very poore and worth nothing. Hée shall be gluttonous, and in all meats shall finde lack, that is to say, not satisfied, whereby his rauenous and greedy stomack shall continually murmure and grudge. Inwardly he shall fret with anger, and cannot keepe it secret, but vtter and disclose the same. Likewise he shall be a lyar, and false in words, fayning faire speech, amiable Countenance, and obedient gesture, and thereby hide his dissimulation and falsehood, he shall speake one thing and doe another, promising golden hils, but performe nothing. Thirdly, touching his life and manner thereof, he shall passe part of his life in great authority and shall suffer paine in the stomack, and for a womans sake shall sustaine much sorrow. And he shall receiue wounds of foure footed beasts, as of horses and such like, whereby he shall be in danger of death. Also about the three and twenty, and fiue and thirty yéeres of his age, he shall be in perill of poyson. Moreouer if he escape certaine Diseases, he shall liue till the age of fourescore and seuen yéeres, and three Moneths. And the Munday shall be his contrary day: And therefore let him not washe his head, or put on new any apparell, or beginne any notable thing on that day, because all such things hauing respect to mill fortune and manner of liuing, are infortunate.

Fourthly, touching the good fortune; hée shall

shall have good luck to gather mens goods. He shall be made rich by his wife, and shall attaine to great substance. He shall enjoy great store of Cattell, and shall daily encrease to further wealth. He shall wander into farre countries, forsaking both his own Country and parents. When he commeth to twenty and three yeares of age, he shall attaine to better things, and shall have to doe with a masse of money. And being forty years old, he shall be of great wealth, and amount to great Dignity: such things as he goeth about to take in hand, shall be brought to great perfection. His promotions of offices he shall exercise with much favour. He shall not marry his first wife which shall be allotted unto him, but another, of whom he shall have noble and worthy children. He shall love and be dayly conversant with the Catholike Church. And to speake universally, such as are borne in the time of the day, shall be fortunate, and in great favour with Princes and Noblemen: but if in the night, they be unfortunate.

The fourth Chapter discovereth the judgement of Aries concerning both parts, and the efficacy of the same, especially touching the Female. Therefore the Maide that is borne in this signe, shall have in the midst of her body, before or behinde, or upon her feete, certaine naturall marks, and a haire depending down to her feete. Likewise touching the disposition of her minde, she shall be diligent and painefull; She shall be faire, curst, and curious of

things new; She shall have a certaine honorable shamefastnesse, that is to say, endued with chastity and bashfulnesse, and therefore called honourable: She shall be merry, and her mirth shall daily encrease. Likewise, that thing which is done by her device, shall have good perfection: and after the vivacity and liveliness of her spirit, she shall be curst and taunting in words. And touching her life and manner of her life, she shall be full of sicknesses, from the age of foure yeares, to seventeene yeeres, and then let her beware of marriage. Likewise she shall suffer a certaine infirmity, called the lunatick passion, which is a great disease, and if she escape the same, she shall live till she be 69. yeeres of age. Touching her good fortune, she shall enjoy the goods of her Parents, and shall travaile in places unknowne, and after twenty and three yeeres of age, she shall arrive in places of better adventure. She shall have many children by her husband, and shall be called a mother of other mens children, but her first begotten shall dye. And touching her evill fortune, she shall be hurt of a foure-footed beast, and subject to many perils.

The sixth Chapter of this Treatise mentioneth the generall fortune of Aries, where it is to be knowne, that the Signe Aries, touching both parts, signifieth fortune in warfare, and the servitude of others. Likewise fortune in all kinde of Merchandise, especially in red things, bloody things, and in fire and blood, in the shambles, and in every fact done by fire, it

signi-

signifieth fortune in hospitality. Infants borne in this signe, males or females, shall be void of headache, but greatly troubled with the strangury, grave ll and stone. The fortunate dates be Munday and Tuesday, wherein she may attempt any new enterprise. Likewise the Infant borne in this signe about the East part, is more fortunate than about any other part. Therefore if the same will prosper in any affaires, he ought to direct his doings thereunto, yea if it be about marriage. Let him also have the dore of his house open towards the East, and his bed standing towards the same part also. Let his Garment be black and red.

His Nature is both hot and dry, and therefore choler is most abundant in him.

Taurus, the ſecond Celeſtiall *and principall Signe.*

THE ſecond principall Treatiſe of this Booke, intreateth of the principall Signe called Taurus, which Signe is divided into three chiefe parts, that is to ſay, into the head, belly, and taple. This Treatiſe is divided into ſix Chapters.

The

The first containeth the head of the said signe. The second of the belly. The third the taile. The fourth the judgement of the same touching the Male. The fifth concerning the Female, and the sixth and last entreateth of the generall fortune of the said Taurus.

Concerning the first chapter of this treatise, wherein the head of Taurus is spoken of, which is the third particular signe called Adoldaya, hath seven starres disposed in this fort: and is to be noted, that whosoever is borne in this signe, first * * touching the disposition of the bo- * * dy and vivacity, this signe shall * * be of colour pure, of body fat, faire and without spot, his lips thick and hanging downe, his stature short. He shall have a beautifull face, his haire long, but very faire, and shall have many marches in his body: but the speciall marke shall be in his neck, because he shall be very hairy. He shall have great Eyes, of colour like a Cat, or black. Touching the disposition of the minde, he shall be much aided and succoured, and of his aders shall receive no hurt, he shall be adventurous, and of good courage. And touching his life and manner thereof, he shall be greatly troubled with paine of his heart. The first terme of his life shall be at twenty and foure. The second at seventy: In either of these termes he shall be wonderfull sick, but in the second terme he shall suffer an infirmity of the Apostume Cynanches, commonly cally the Squinsie, which breedeth

in

in the throate, which if he escape, he shall live to fourescore, but in the end he shall die of the said Apostume. Touching the influence of this Signe, he shall be bitten with a Dog, and shall have a notable stripe with a stone or Iron. Likewise you shall understand, that if it chance the Infant be borne early in the morning, he shall be thick and grosse. And touching the disposition of his minde, he shall be pleasant, apt, and bold, and chiefly in his youth, but he shall be of an upright conscience, and a good Companion. If he be borne in the first part of the night, he shall have a great Mole, and a small head. He shall have many friends, and shall have a delectation in sundry kindes of pleasures.

In the second Chapter of this Treatise, the belly is described, which is the second part of Taurus, and the fourth particular signe, therefore it is to wit, that this signe hath seventeene starres in this forme and fashion following, and is called Cocebran. *** And whosoever is borne in this * * Signe: first touching the disposition and quantity of the body, he * * shall bee narrow betweene the * shoulders, and in the arme holes **** very hairy: his Face indifferent * * round, and his eyes very faire. He * shall have a marke in his Body, either upon his yard, loines, or the privy parts, or else betweene his arme holes. One of his armes shall be hurt, and he shall receive a wound

wound upon his head. And touching the disposition of his minde, he shall be smiling, merry, artificiall, and shall take good advisement in his doings. He shall be liberall and willing, and shall give his inheritance to one of his owne Family. His minde shall be fixed upon the goods of fortune, and upon their happy or unhappy adventures. He shall love contention, and embrace women, and especially he shall love two above all others in his life time, the which he shall use carnally, he shall be very riotous but not so much as he that is borne in the first part of the signe. Touching his life and manner thereof, he shall have two speciall Diseases: which is the Cough, and paine of the Gall. In the fourth yeere of his age, he shall be afflicted with a great disease, but if he shall recover the same, then he shall be free till twenty, at which time he shall be sick againe: But if he escape that sickneſſe, he shall continue to 80. yeeres, or 90. He shall dye in a strange Countrey alone, naked and without obsequies at his buriall. He shall not be buried. No man shall mourne for him. And there shall be no man that will say, He was my neighbour. Concerning his good fortune, he shall among strangers attaine unto good or evill succeſſe. He shall be entangled and subject to divers troubles, and as is aforesaid, shall dye in a strange Countrey, and at the time of his death shall depart without Company. If he be borne in the first part of the eight, he shall be inconstant and movable, having but small

regard

regard to his owne family. If he be borne in the day time, he shall be wounded upon some part of his Body.

And touching his minde, he shall be a good man and of good disposition, doing his affaires after a simple and plaine sort, without any regard of divinations, or knowledge of things to come.

And the third Chapter entreateth of the taile of Taurus, which is the fifth signe Celestiall, and hath two starres shaped in this forme. And is called Alivisery, whereby you may know that whosoever is borne in this signe, first, touching the disposition of his body and quantity thereof, he shall be of an indifferent forme and stature, he shall be neither white nor black, but a colour like honey or nutbrowne, but his head, face, and haire, shall be beautifull. In his face he shall have a naturall signe or marke, or in his left eye, or else on his belly, or right thigh, and shall be bald. Touching his minde, he shall be solitary in his businesse, doing the same without company of others, insomuch as if it be possible, he shall have no man to know of it, because he trusteth no man. Hee shall be wary in his doings, for that he mistrusteth all men. He shall be covetous, daily musing how he may get other mens goods. He shall be strong and prone to anger, but it shall not continue, he shall be also very inconstant: All which notwithstanding, in the end he shall endeavour himselfe to walke uprightly. And

touching

touching his life and manner of his life, hee shall live in trouble, and continue to 25. yeeres before he be sick, and if he escape that sicknesse, then he shall attaine to 40. He shall be lucky in tillage, and happy to the Female kind, as well fowles as beasts, and among others, fortunate to women. But notwithstanding the felicity, he shall not keepe any number of servants. He shall marry a wife, and for a certaine space shall be without children. He shall sustaine envie and malice, he shall be bitten with a Dogge, and stricken upon one of his sides, and hurt with a stone. One of his bones shall be broken. And if it chance that he be borne in the night, then he shall have a naturall signe upon his right arme. He shall be swift to journey or travell. He shall be wise, righteous, and notably beloved of women, although in other things he is of cold nature, which chanceth by reason of the totall effect of this signe.

The fourth Chapter describeth the judgement of Taurus, touching all and every the parts thereof concerning the Male. And whatsoever male childe is born in this signe Taurus, in what part soever he be borne, after the disposition of the Body, he shall be wounded or marked in the stones or yard. He shall be riotous and strong, dealing with things of great force. And after his minde he shall be wise, and singularly presume in his own witte and force, whereby he shall greatly prolong the terme of his life. He shall give no hede to the

counsell

counsell of his neighbours, nor be carefull nor vigilant about his owne affaires. He shall be beautifull, liberall and wilfull, a liberall giver, and for that cause beloved of all men. Concerning his life and manner thereof, hee shall have seven Diseases, or seven principall termes. In the three and twentieth year of his age, he shall be much afflicted with a notable malady, and if he escape all his infirmities, and attaine to old yeeres, then he shall acquire great substance and much money, and by his diligence shall have great fortune to goods. He shall be a great Traveller, and shall passe to unknowne places he shall not abide in his owne Countrey, but wander from place to place, and from City to City, and by reason of such alteration obtaine great riches. When he is three and thirty yeeres of age, he shall see his money and substance increase. At three and twenty he ought to marry, but if he marry a maide she shall dye And she being dead he ought to marry another Maide, by whom he shall be made more rich and wealthy. He shall be very fortunate and happy in vanquishing his enemies. Touching his age, he shall have a wound on his head, arme, or belly, and bitten with a Dogge, shall have a marke with a sword, or else with fire, and sometimes in danger of drowning. Monday is his contrary day, and therefore upon that day let him attempt no new enterprise.

The fifth Chapter mentioneth the judgement of Taurus touching the woman. Whatsoever

soever Female or woman that is borne in this Signe, after her bodies disposition, shall be marked in the Face, leg or thigh, she shall be of good understanding, doubtfull, carefull, murmuring: she shall be painfull and obsequious, and married to many husbands, by whom she shall have many Children. She shall have a naturall paine in her eyes and feete: and overcomming all her diseases, she shall attaine to eighty yeeres, and according to her good fortune, she shall obtaine a certaine promotion, she shall be rich, by occasion of husbandmen and strangers. She shall sustaine a notable infamy or slander, because in her youth she shall abuse her Body. Other mens goods she shall make her owne, whereby she shall use theft. She shall be continually reproved of like offence, and in the end delivered from the same, and then change her dwelling place.

The sixth Chapter maketh mention of the generall fortune of Taurus. Wherefore it is to be knowne, that this Signe hath a singular and notable fortune in all inequitable beasts that cannot be ridden, be they faire or not faire, especially such as are of colour white. Moreover this signe hath fortune in all things that may be given. It hath fortune also in all things that may belong to womens apparell, or fortune, and other delectations. It hath also fortune in all Feminine kinde. It hath fortune in white garments.

The infant borne in this signe, hath a speciall luck toward the South, and therefore let him

direct

direct his chamber doore and bed toward that part. Likewise let him dispose all his businesse that wayes. Concerning the evill fortune, he that is borne in this Signe, from the midst of September, till the middest of March, is most fortunate above all other times in the yeare. He is also unhappy among his friends, because he is naturally cold and dry, and thereby melancholike, and so consequently sad, and of sad conversation, whereby like as he procureth friends in haste, even so he loseth and forgoeth them againe. He shall be fortunate in hard enterprises, and shall vanquish his enemies: if he live thirty foure yeeres, he shall be very long lived. He ought to beware of poysons, Colicks, Squinsies, Apostumes, Ulcerations, which grow in the throate wherewith amongst other he shall be vexed.

Gemi-

Gemini, the third Celestiall and principall Signe.

THE third treatie of this Booke, hath discourse of the third principall and entire signe Celestiall, called Gemini, and is diuided into sir Chapters like to the other, which immediately before proceedeth. Wherein the first entreateth of the head of Gemini, the second of

the belly, & the third of the taile: The fourth of the judgement of Gemini touching the male: The fifth, concerning the female, and the sixth treateth of the generall fortune of Gemini.

The first Chapter entreateth of the head of Gemini, being the sixth signe particular, and includeth five starres disposed in this forme. Whosoever is borne in this signe, touching the inclination of his body, and * *
first according to the quality and * *
quantity thereof, hee shall bee * *
faire, meane of stature, beauti- * *
full in the face, and hath his eye-browes comely, and all his members well proportioned, his sight cleere and sharpe. But touching the quality, his haire is black, his voice shrill and pleasant. He hath a signe or stripe in his body, that is to say, upon his head, in his eyes, hands, or knees, and his mouth hurt. He is of great strength and force, hairy, and naturally slothe. And after the disposition of his minde, he is given much to prayer, fearefull, and not prone to anger. He is naturally riotous, although with women he shall not be very fortunate. Concerning his living and manner thereof, he shall be troubled with the paine of the back, and shall be vexed with an evill spirit. He shall lose certaine of his teeth, and shall live till he 70 or 12. yeeres old, 40. or 84. & shal die in his bed. And after his good fortune, he shall have much goods, and shall be greatly praised of men. His honour shall with better successe happen in age then in youth. And touching his evill for-

tune,

fame, he ſhall have two wives, but that directly hath not reſpect to the evill fortune, but indifferent. He ſhall apply with diligence his owne affaires: if he be borne in the latter part of the night, he ſhall be a ſeller of fleſh, and a Marchant of cattell, which are apt to be eaten, and ſaleable in the Shambles: And ſo conſequently ſhall be a ſhedder of blood.

The 2. Chapter entreateth of the belly of Gemini, which is the ſeventh particular ſigne, and hath foure ſtarres diſpoſed in this forme, and is called Allaraya. Where is to be noted, that whoſoever is * * borne in this ſigne, firſt, touching the diſpoſition of the body, he is * * naturally black, hairie, of ſhort ſtature, and ſtrange: he hath faire eye-browes and a black ſpot upon his elbow, or priuie members. And after the diſpoſition of his mind, he ſhall be moſt happily given to prayer. He ſhall be timorous and fearefull: his words ſweet and pleaſant, not withſtanding he ſhall be riotous and unthrifty: he ſhall live till he be tenne yeares old, and if he eſcape his ſickneſſe, then he ſhall live till he be thirty: and if his life be prolonged any further, then he ſhall live till he be 44. and if he revive of his ſickneſſe, then he ſhall live 72. he ſhall be troubled with the paine of the back, and vexed with an evill ſpirit: he ſhall have much ſubſtance, and rule over his owne affaires. If he be borne in the ſecond houre of the naturall day, then after his bodies diſpoſition, he ſhall be hai-

ty, and have a ſpotte in his eyes, and ſhall loſe many of his teeth. Likewiſe if he be borne in the third houre of the day, he ſhall be happy, and of nature hot and moyſt. But if he be borne in the night, then he ſhall be a ſeller of fleſh, or a ſhedder of blood, and ſhall live of ſuch ſubſtance as happeneth to him by marriage.

The third Chapter of this treatiſe, deſcribeth the latter part of Gemini, and is the 8. particular ſigne celeſtiall, having two ſtarres diſpoſed in this forme ⁂ and is called Aldaman: Where is to be noted, that whoſoever is borne in the ſaid ſigne, touching the diſpoſition of the body, is naturally cholerick and date, his Gall aſcendeth into the head by his complexion, his eyes ſeeming to threaten or diſdaine, and his face changing colors, ſometime both white and pale, and ſometime reverteth to his owne naturall colour; that is to ſay, like to honey, and yet notwithſtanding handſome and well made in his members and body, ſaving that his eyes are ſomewhat little, his bones great, and upon his forehead or face he hath a marke or ſtripe, or elſe the like upon one of his hands, his breſt, priſe parts or yard. And after the mindes inſtruction, hath a good and honeſt heart, benevolent will, a fine pregnant wit, by reaſon whereof he ſhall learne many things, in ſo much that through the vivacity of the ſame, he ſhall perceive and throughly underſtand the things that he heareth applying the ſame as

though

though before they touched himselfe. He is merry and pleasant, notwithstanding of the Melerick nature: and as he is some angry, even so is he soon reconciled. He is bold of speech and words, before the presence of his Prince, by reason whereof he will not spare to touch any man. Likewise he is very prone and apt to swearing, doing or speaking nothing without an oath. He is light of suspition, and thereby will utter words unseemely. He is a great dissembler and spreader abroad of fantasies, and trifles or lyes. He is a great drunkard, and very riotous, and so by reason of much bibbing and swilling of wine, greatly given to lechery. His first sickness shall be at seven yeares of age, which if he escape, then the second shall be at 24. 80. or 90. and shall die of a disease in the throate.

According to his good fortune, he shall finde money and treasure hidden in the earth. He shall have two children at one birth. And after his evill fortune, he shall live unquietly with his wife, who shall live but a short space. His parents shall not be rich, whom he shall bury, and shall have no brother like unto himselfe but one.

The fourth Chapter determineth the judgement of Gemini touching the male.

And whosoever is borne in Gemini, in whether part of the same whether he be borne, first touching the disposition of his body, he shall have an indifferent and comely stature, beautifull and faire of face, strong and of great

seize. He shall have great authority, and things of much value to be sold. His body shall be naturally marked. And after the disposition of the minde, he shall be an ingenious and cunning Artificer, and much given unto excellent acts. He shall be naturally wise, and shall trust much therin, and by reason of the same, whatsoever he intendeth to goe about and accomplish, he shall bring it the sooner to good effect. Likewise he is pleasant and mercifull, easie to be spoken unto, and by vertue of this constellation shall be acceptable to all men. He shall not be much curious over his owne affaires, he shall be sober and moderate in meate and drinke: and yet notwithstanding luxurious and given to women. He shall be contentious & unquiet with his neighbours, by reason of his prone disposition to anger and choler. And for his said promptitude to choler, he shall sustaine much perill and blame, and yet notwithstanding a profitable man, and beloved of all men. Touching his life, and manner of his life, he shall be entangled with many troubles by reason of his wife. And concerning his evill fortune, he shall suffer much paine in his back or guts, within and about the stomack. But then if it happen that he escape his first diseases, he shall live till he be an hundred and three moneths.

Likewise as touching his good fortune, he shall come to be with cattell greatly enriched. He shall finde money that hath been hidden in the ground, and shall triumph over his enemies:

mies: His chiefest fortune shall be towards the East, and therefore towards the same let him dispose all his affaires. In the fiftieth yeere of his age, toward the said East part he shall finde money. And touching his evill fortune, he shall travell much upon the Sea, and when he is 32. yeeres old he shall be in danger of fire and sword, but yet delivered from that perill, and shall receive hurt of some foure-footed beast. The Tuesday is his unfortunate day, and therefore upon that day let him attempt no enterprise, nor washe his head or feete, or put on any new apparell, or such like.

The fifth Chapter entreateth of the judgement of Gemini touching the female: where is to be noted, that whatsoever maide childe is borne in this signe, first touching her body, she shall be very faire, and shall have a wound upon her body. And touching her minde, she shall of nature be very wise and ingenious. She shall be merry and courtlike, diligent and ready to obey. She shall be very wilfull and hot of minde, and by reason of the said heat of will & complexion, or nature, somewhat angry, which will not long continue: and because she is faire of speech, she shall be much boasting of her selfe, and a great lyar, speaking one thing, and doing the contrary. If this maide or woman doe escape the force of her diseases, she shall live untill eighty three yeeres of age. She shall sustaine many notable infirmities and diseases of her body, within the time of her age of thirty three, and chiefely

about twentie five yeres the Phrensie or Lunetick passion by the space of forty dayes, which disease is commonly called the Wanenage, or infirmity of the Mone, whereby the Patient is called Lunaticus. Semblably, until she be thirty eight, she shall passe over many sorrowes, but by reason of Physick which shall be ministred unto her, she shall recover. Likewise touching her good fortune, because of many troubles which she shall suffer, at length she shall attaine to great honour, and much service and obedience shall be done unto her, and through her husbands fortune she shall very much rejoyce, and through him attaine to great promotion. And at forty three she shall begin to ware rich. She shall see revengement over her enemies, and after fortie five she shall be called a mother of children. And her first begotten shall be no Male, but a female, according to the force of her naturall constellation. And touching her evill fortune, she shall be laborious and painefull, and till thirty and five yeres of age, she shall be enwrapped with much paine and sorrow. She shall be hurt with hot water, and shall have a fall from an high place. She shall be bitten with a dog. Tuesday is her contrary and unfortunate day, therefore let her not wash her head upon that day, or doe any new fact or enterprise.

The sixth chapter mentioneth the common fortune of Gemini, where is to be noted, that this signe hath his singular fortune in learning

ning and knowledge, and ſpecially in the ſeven liberall Artes and Sciences, chiefly in philoſophy, in the lawes, & in phyſick, the like in irrigation & beſtowing of things alſo in all beaſts not meete to be rioden, in tillage, and in beaſts apt for tillage, and ſhall diligently apply himſelfe in the ſervice of his elders. This ſigne, to them that be borne in the ſame, is a great occaſion of the ſtrangury and ſtone, and of paine in the armes. He hath three good dayes, that is to ſay; Sunday, Tueſday and Wednesday. His evill dayes; Thurſday, Friday, and Saturday; and yet Friday and Saturday be indifferent. Likewiſe from the middeſt of the moneth of March untill the middeſt of September, they borne in this ſigne are fortunate: his chiefe fortune is toward the Weſt, and therefore let him diſpoſe his doings towards that part, and turne the dore of his houſe, and bed that way. They borne in this ſigne, are naturally ſanguine, and therefore ſo ſone as he ſhall obtaine friends, eben as ſone he ſhall loſe them againe.

Cancer,

Arcandam.

Cancer, the fourth Celestiall *and principall Signe.*

THE fourth Signe called Cancer, being the fourth Treatise, is divided into five parts, or five Chapters. The first entreateth of the head of Cancer. The second of the taile. The third of the judgement of Cancer touching the male, having no more parts but those two. The fourth touching the female. And the

the fifth of the universall fortune thereof.

The first entreateth of the head of Cancer, and is the ninth particular signe called Alacra, and hath ten starres shaped in this forme. Where is to be noted, that whosoever is borne in this signe, in the day time, touching the bodies disposition, shall bee leane of body onely, and of hayre comely: his eye-browes narrow: his nostrels ample, wide, broad, or large. He shall have naturall signes in his brest or side, in his arme or right elbow, in his legge, and sometime upon his face. Touching the disposition of the minde, this party shall be very irefull, and thereby a great lyar, a chider, and fighter even against his own friends: he shall be black of colour, much resembling the colour of honey: he shall be eloquent, expert and witty, a carrier of tales, and reporter of words: he shall be glorious, revenging, and a great drinker. But yet in all the premisses he will be glad to receive advertisement of his friends, for the amendment of those vices. Touching the good fortune, he shall be of good inclination, thereby recovering a number of friends: he shall live thirty yeeres, and then shall sustaine a great sicknesse, which if he escape, he shall live to the age of forty and eight yeeres, and then shall be sick, which if he recover, he shall live ninety. He shall be pained in the reynes of his back, in his knees and eyes, he shall be bitten with a dogge. And touching his indifferent

ferent fortune, he shall marry three wives, but the third wife of these three shall bury him, and before he die, he shall be bitten with a dogge, as is aforesaid. If he be borne in the night, then after the minds disposition he shall be very angry, wicked, and mad, ready to strike. And concerning his diseases, he shall be pained with the headache, in his heart or back, or else in all. Touching his good fortune, his end shall be better then his beginning. And touching his evill fortune, he shall be in the thraldome of a great man. Likewise he shall possesse the goods of his kindred.

The second Chapter of this present treatise describeth the tayl of Cancer, which is the tenth particular signe called Alcraf, and hath two starres in this forme. Where is to be knowne, that whosoever is borne * * in this signe (except there be any speciall or urgent cause to the contrary) touching the bodies disposition, he hath a small body and short, but not so extreme small, but that it shall be of an indifferent bignesse: the same shall have two markes, that is to wit upon his leg, and privy parts neere the guts, and shall have a stripe upon his lip: his eyebrowes shall be hairy, and his face swolne and puft up: he shall have a marke upon his right hand, in his forehead, brest, belly or guts: he shall receive suck of two nurses: his colour is very black, but his body shall be somewhat white (chiefly his face) and hairy, and yet after the course of this part of the signe, shall be red. After the dispo-

sition

tion of the minde, he shall be wise and discrete: he shall not be a searcher of many matters, but rather dull and slack: he shall be fearfull, wrathfull, molestious, or grievous, and wicked or ungracious in striking. And although he be wrathfull, yet his anger shall be privie, and hidden from every man, insomuch that when he is angry, no man shall know any cause why, but himselfe, and therefore desperate in striking: he shall be prone to adultery, by reason of the heate which hath dominion in him, in whom the fire doth beare chief rule: he shall be a great offendor, and shall commit much mischiefe, and shall be sone angry. Likewise touching his life and manner thereof, he shall live 40. yeeres, and shall die in a strange land: he shall suffer very great paine in his back and head. And touching his good fortune, for his diligence and pleasant conversation, he shall be beloved of all men, with whom he is familiar, and shall have many children: he shall gaine much by his lands and vineyards, and his end shall be vaine. He shall not tarry long in his way and journey, but having accomplished his purpose, shall sone returne. Concerning his evill fortune, that although he have many children, and in the same shall be very fortunate, yet his owne brethren shall not live long, but they shall remaine brotherlesse: he shall be very sore hurt by fire, and deprived of some bone, and shall have a stripe upon his head.

The third Chapter of this treatise discourseth

seth of the iudgement of Cancer, touching the male. Where note: whosoeuer male childe is borne in this signe, first touching the disposition of the body, he shall be naturally mighty and strong, whose body shall be grosse: and touching the disposition of the minde, he shall be wise, wittie, somewhat gentle, a great and manifest scorner, and mocker, and shall speake plainely, he shall be naturally cholerick, and a great threatner, but his anger will soone be appeased and shall be beloued of all men. And touching his life and manner thereof, this man within the space of 22. yéeres, especially about the end of ẏ time, he shall sustain sickenes. Likewise in 3. yéeres following, he shall be in great danger of life. Semblably he shall haue 7. diseases or notable infirmities, which if he escape, he shall liue according to the efficacy of this signe, 88. yéeres, and 3. months, & shall die of the disease of ẏ belly. Concerning his good fortune, immediately after he be 24. yéeres old, he shall sée his riches begin to increase, and such things as he is borne vnto, he shall possesse about the middle of his age, that is to say, when he is 44. yéeres old. He shall haue the gouernment of some castle or hold, and shall haue authority in the Common-wealth: his fortune is to haue thrée masters, and by fortune of one man he shal attain to very great promotion: he shal trauell farre, and shall haue to doe with many affaires, and receiue much sorrow by meanes of a stranger. He shall purchase Mannors and Farmes, and shall finde money that is hid-

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den, he ſhall be enriched by his wife. And touching his evill fortune, he ſhall undoubtedly ſuſtaine divers and ſundry troubles and dangers. He ſhall be hurt with a ſword, in danger of drowning, he ſhall fall from a high place, and ſhall be in perill of fire: he ſhall receive hinderance by his owne children, and ſhall be poore till he be 20. yeeres old, his ſervice and good turnes ſhall be counted ingrate, diſpleaſant, and anſwered to unthankfulneſſe: he ſhall have victory over his enemies. A great man ſhall rule over him, & of him according to the force of this ſigne, he be exterminated, and banished for ſome notable fact. Wednesday is his contrary and moſt unfortunate day: and therefore upon that day let him not waſh his head, nor put on any new apparell, or doe any notable thing.

The 4. Chapter diſcloſeth the judgement of Cancer touching the female, and it is to be noted, that the maide born in the ſaid ſigne, after the diſpoſition of her body, ſhall be luſty, and of ſtrong complexion. She ſhall be well proportioned, neate, ſomewhat fat, nimble, & well made. She ſhall be very witty, wiſe, prudent, and ſubtile, irefull, diligent, ſhamefaſt, double minded, painfull, bold, hot of minde and ſpitefull, but her anger will be ſoone appeaſed, and through the vehemency of her anger will ſpare for no talke, but utter her ſtomack. And ſhe is unmercifull, and will have no compaſſion upon one that weepeth. She ſhall have a great flux before ſhe be 32. yeeres old, and at 32. ſhe

ſhall

shall be in danger of death. Likewise at 80. yeeres she shall be in like danger of death, because through the force of her constellation, she shall be subject to great perill: And at 86. yeers she shall dye. Touching her good fortune, when she is 30. yeers old, she shall have a son, and after 38. she shall attaine unto great promotion. She shall have children by three husbands, and by all three shall be in great honour. She shall continually be enriched, and shall possesse much cattell: and touching her evill fortune, she shall be much envied, and shall be hurt with a sword. She shall be troubled with water, and sucker displeasure in her body by fire, and shall be very much vexed with the cholick. In the 38. yeere of her age, she shall suffer much perill through her neighbours, she shall leese her first husband, and her husband shall love another mans wife. In the 8. moneth of her 20. yeere, she shall by her parents negligence suffer some danger by hot burning iron, whereby she shall be in danger of death.

The fifth chapter intreateth of the indifferent fortune of Cancer, where is to be noted, that the man borne in this signe, is fortunate in his affaires, and chiefly merchandise, and in cattell not apt to be ridden, especially such as be white, his fortune shall be better upon the land then water, and in such things as may be carried or transported by water, chiefly the colour being white: he is likewise very fortunate in tillage, and in ambassage, when the moone is growne, or before the full: for when

it

it decreaseth, then he is unfortunate. They borne in this signe, shall suffer much coughing, consumption of the lungs, plurisie, breaking out, the scabs and such like. If it be a maid that is borne in this signe, besids these inward diseases, she shall be in danger of drowning. His weeke dayes which are good, be Munday, Thursday, and Friday. His evill day is Tuesday. As for Wednesday and Saturday, be indifferent. His better fortune is towards the South, and therefore let him direct all his affaires that way, and that way also place his chamber doore and bed. He that is borne in this signe, is naturally Sanguine, much disposed to choler with fleame. And therefore let him weare his Apparell of colour red, because of fire and blood; and white, by reason of fleame.

Arcandam.
Leo; the fifth Celeſtiall and *principall Signe.*

PARLIAMENT OFFICE

THe fifth treatiſe diſcloſeth the effect of Leo, being the fifth totall ſigne, and is divided into thꝛæ parts: that is to ſay, into the head, belly and taile, and hath ſix Chapters.

The firſt entreateth of the head of Leo. The ſecond of the belly. The third of the taile. The fourth

fourth of the judgement of Leo touching the male. The fifth of the female. And the sixth of the equall fortune of both.

The first entreateth of the head of Leo, which is the 11. particular signe, and is called Algebachac, having foure starres disposed in this forme. And note, that whosoever is borne in this signe, first, touching the disposition of the body, he hath a comely face, plaine or corpulent, a fierce loke and terrible, A little nose and broade, but yet comely, and a body proper: his mouth shall be hurt, having thereupon a stripe, but yet notwithstanding, his teeth faire, and great eares: his shoulders great and broad, but his back well made: he shall have certaine naturall markes and the first in his face, the rest upon his thigh, brest, leg, and privie parts. Touching his colour, his body shall be white, his face neither black nor white, but indifferent, touching the disposition of the minde, he is naturally given to be notable proud, and of such stomack, that in his heart he would wish himselfe comparable to Kings, yea and them to excell, if it were possible. And he is of such and so great pride, that by reason of his haughty courage, as well in value as dignity, or other sufficiency, he will suppose no man in the world (bee he never so great) to be his equall or match, or at least-wise, greater then he, and also in his heart judgeth himselfe to surpasse, or is able to excell in humane felicities, all and singular other

persons. He is also covetous and very fretfull, and yet notwithstanding, of much mirth and pastime, in so much that continually he would be merry and play: he will be a wise man and proper, and the Magick science will doe him great stead, likewise touching his life and maner thereof. He shall be much vexed with the headach, in such sort, as he shall be straught for his wit, by reason of the Fumes which ascend from the Gall. He shall be pained in his thighes, chiefly in the upper parts thereof. He shal have three principal diseases, the first when he is 13. yeeres old: the second when he is 40. yeeres old, if he also escape the second, then the third he shall feele about 48. which also if he recover, then shall he attaine to 100. yeeres, and either he shall die upon the swords point, or else by some grievous infirmity of the body. And according to his prosperous fortune, hee shall passe from one promotion to another, in so much as among Kings and Princes he shal be familiar and well beloved. He shall get much treasure, and bring it heaped together. He shall lose them againe, and at length shall fall in danger and displeasure of some Peere, or Nobleman.

The second Chapter entreateth of the belly of Leo, and is the twelfth particular figure, being called Alcomencon, and hath foure starres formed in this maner. Where note, that whosoever is borne in this signe, hath a marvellous evill and unfortunate

conſtellation. Firſt, touching his body and manner thereof, whether he be borne in the night or day, hath a broad breſt, a long face, ſmall ſtones, and ſlender legs, and hath a naturall marke in the reigns of his back. Touching his mind, he is of heart proud or treſull. For eſtſoones he is angry, & is of ſpeech ruſticall. He is very doubtfull, and ſuſpicious in his doings.

Touching his good fortune, he ſhall have no good fate, but by vertue of this ſigne ſhall be moſt unfortunate, as is aforeſaid. For he that is borne in this ſigne, is ſubject to much trouble: if he be borne in the day, hee ſhall bee very fearefull and timorous when he travaileth: if he be borne in the night, what houre ſoever it be, ſaving the ſecond, then he ſhall be of a merry countenance, and ſhall have a round noſe, a ſtripe upon his head, and a naturall marke upon his feete: he ſhall be witty, fearfull and careleſſe; he ſhall have three diſeaſes The firſt ſhall chance when he is 11. yeeres old. The ſecond when he is 24. And the third when he is 58. and ſhall die upon the ſword, or elſe of ſome other great infirmity of the body: he ſhall have two wiues which ſhall faithfully love him, but them he ſhall not love but rather hate to the uttermoſt: he ſhall have a ſtripe in his head or hippe, which ſhall happen by fire, or ſhall have ſome other ſigne: he ſhall be depriued of his ſpeech, after the diſpoſition of the ſigne and influence thereof, unleſſe the ſame by ſome particular cauſe be withſtood, or elſe interrupted by the diuine clemency, or elſe by the li-

berty and will of the Lady of his Science, whose liberty, this signe notwithstanding, may be applyed to good and to vertue, and to workes godly, who also may appease and mittigate the influence and malice of the said sign. Semblably, if he be borne in the 2. houre of the night, over and besides the premises, touching his evill fortune, he shall lose his infants and children, and few shall remaine alive. Likewise he shall be curious in searching of parables and mysteries: his first childe shall be a female, and the second a male. During his life, he shall sustaine many troubles, and perils.

The third Chapter mentioneth the tayle of Leo, or the latter part thereof, which is the tenth particular signe, and hath onely one starre in this forme. And whosoever is borne in this signe, touching the bodies disposition, is sufficiently big of stature, whose voyce is vehement and big: he shall have three naturall markes in his brest, and shall be marked in the throate, legge, or middle of the hand, and shall have a stripe upon his belly: his colour shall be white, mixt with a roseall colour: his haires shall be of colour somewhat red, but his eyebrowes somewhat black, and shall have much haire. And concerning the minde, he shall be lowly, gentle, not ambitious but patient: he shall suffer infirmity, but the same he shall tolerate with much patience. In eating he shall be moderate, after the quality of the signe. Likewise angry he shall be and lecherous, in so much

that although he marry a wife of his owne affinity, yet he shall be disposed to lechery: he shall have two manner of sicknesses. The first at 23. yéeres old, at what time he shall be sick of the small pox, or of an ague. The second shall be at 44. yéeres old. Both which if he escape, he shall live 90. yéeres, and he shall die in exile, and out of his owne countrey. Likewise, concerning his good fortune, he shall raigne and beare rule over his owne countrey, and shall have authority to judge either such as is a théefe, or malefactor, or of any other man, or else such as was his owne fugitive, or varlet.

Moreover, he shall be of power to do many things with Lords and Péeres of Realms he shall be very happy in matters of husbandry: he shall have a very faire and beautifull wife, whose colour shall be sallow, like to one that hath the gréene sickneſſe, and she shall be one of his own kindred, whom when he hath married, God will give unto him much substance, according to the efficacy and influence of this signe: hée shall avoide many perils, and shall enjoy goods abundant: he shall have paines in one of his féete, and shall be bereft of both: he shall be deprived of one of his bones, and upon his belly shall be hurt, either with yron or fire. In his affaires he shall not accomplish his will, except it be in Winter time, or in the Spring. Sir moneths hée shall be fortunate in his businesse, even according to his hearts desire: that is to say, in

September, October, November, December, January, and February. In Summer and Autume, he shall not be so fortunate: he shall lose much goods, and his labour shall little avail, by reason of the three marks in his breft. Let him not passe from one Countrey to another, because change is not profitable for him. If therefore he will be fortunate, let him continue in one place certaine.

The fourth Chapter mentioneth the judgement of Leo, touching the male. Will here note, that whatsoever man-childe is borne in this signe: first touching the universall disposition of the body, search the three particular signes of Leo aforesaid, and there see the conditions equall of the same. And touching the disposition of the minde, he shall be naturally witty, subtile, eloquent, courageous, trefull, and sullen. For he will be some angry, and some pleased againe: his stomack, and sudden anger is such, that by reason of his naturall animosity, he shall sustaine much contumely and displeasure: he shall be very covetous, arrogant, bold, and wilfull to all things which he seeth or heareth, in so much as whatsoever he either heareth or seeth, all that doth greatly please him, and that he embraceth and desireth to enjoy and doe the same, according to the exigence, and manner of the thing he heareth or seeth, and spetially, if the thing heard or seene be stable, and able to be suffered: but within a while after he will be weary thereof, and care nothing for it. Likewise he is bountifull and liberall

liberall, because hee cannot keepe secret the thing that he possesseth, and although he would keepe it secret, he cannot but with great difficulty. He is naturally gentle and quiet, but yet a derider, and mocker. And touching his life and manner thereof, he shall have seven termes or speciall sicknesses, whereof the first three shall be very vehement. The first shall be when he is tenne yeares old. The second, when he is twenty & two. And the third, when he is forty. And if he passe and escape the said three diseases, then naturally, and with happinesse enough, he shall attaine to fourescore and eight yeares. In like manner, touching his good fortune, he shall with good successe abide the brunts of malice, and the state of his life. He shall have dominion over his Countrey, and shall vanquish his enemies, although he shall object himselfe to many afflictions and dangers, from the which he shall by Gods help right well escape. From thirty yéeres upward he shall aspire to his better fortune, and then shall see his substance augment. Of honorable personages he shall purchase much wealth, and thereby his house shall be plentifull of money and abundant of riches. Concerning his ill fortune, he shal have a fall from an high place, and shall have paine in one of his feete, and by water shall sustaine trouble. He shall not keepe his first wife. Tuesday shall be his contrary day, wherein if he be wise, let him doe no new matter, or begin any enterprise.

In the fifth Chapter is intreated the judge-

ment

her toes. She shall have sufficient revenge-ment upon her enemies: And after her evill fortune, she shall have many fortunes, for first she shall have a fall from an high place, and her body hurt with yron or fire. When shée is thrée & twenty yéeres old, she shall be married, and by her husband attaine to promotion. Her husband shall not live long, but shall dye by meanes of poyson or witchcraft, and at length shall marry another, who shall love her dearely. Of her neighbour she shall receive dammage in her treasure. When shée is twelve yéeres olde, unlesse shée take good héede shée shall be deceived by oppression upon her body, and shall lose her maidenhead. She shall be troubled in the water, and in danger of life.

Thursday is her contrary day, and therefore let her doe no notable thing upon that day, wash her head, or put on any new apparell. And here is also to be noted, that the best remedy to avoide all her misfortunes, is first to addresse her selfe by prayer to our Lord God only, with all her heart, and to carry about her precious stones, such as be orient and glittering: and then easily she shall overcome all her misadventures by Gods helpe.

The sixth Chapter determineth the generall judgement of Leo, and is to be noted, that this signe hath a singular fortune in warfare and dominion: besides which, they that be borne in Leo, have paines in the stomack, apostumes, and pestiferous agues. Such as be

borne

ment of Leo touching the Female, who according to the manner and state of her body, shall have a broad brest and small thighs, which are tokens of boldnesse and stoutnesse of stomack. She shall be very menstruous, and fertill enough, notwithstanding she shall have but few Children, with certaine other conditions of her body, before declared in the 3. particular signes. After the disposition of her minde, shee shall be naturally subtile, witty, and desirous of learning. She shall be chaste, shamefast, courtlike, diligent, and of good stomack, by reason whereof, she shall be very prone and ready to anger, and yet shall be soone againe appeased, and notwithstanding her anger, yet in her owne houshold very liberal, by whose meanes the house shall be plentifull of meate and drinke. And because of her naturall subtilty, she shall be very bold, for as much as whatsoever she heareth or seeth, if it seeme to comprise any subtilty or difficulty of matter, immediately she will desire to know it. She is liberall, because she cannot keepe close such things as she hath. She is very lowly and humble: and if she chance to be spotted with any sinne, immediately she will fall downe prostrate upon the ground, and humbly aske mercy and forgivenesse of her Creator. Concerning her life and manner thereof, she shall suffer lunatick passion, and a notable paine of her heart and stomack, which if she escape, she shall live till she be fourescore and five yeeres of age. She shall be also pained in

her

borne to the service of great men, the same this signe presenteth to their service. He shall be fortunate to gold, bayse, horses, and such merchandise as be of colour red. From the midst of October to the midst of April, and from the midst of July to the midst of August, he shall prosper, otherwise not. And touching the week, he shall have three happy dayes, to wit, Sunday, Tuesday, and Wednesday: Saturday is his unfortunate day. But Munday, Thursday, and Friday, be indifferent. Likewise his fate is towards the East, and therefore let him place his chamber doore, bed, window, and all his his affaires into that part, specially if they bee notable.

Virgo,

Arcandam.
Virgo, the ſixth Celeſtiall *and principall Signe.*

THE ſixth treatiſe of this book entreateth of the ſixth entire and celeſtiall ſigne, called Virgo, with the three principall parts thereof. The firſt being the head of Virgo. The ſecond, the firſt part of the tayle, and the third the ſecond part of the ſame, and is divided into

three

six Chapters. The first Chapter mentioneth the head. The second, the first part of the taile. And the third, the second part. The fourth, the judgement of Virgo touching the male. The fifth the female, And the sixth, the common and indifferent fortune of Virgo.

The first Chapter determineth the head of Virgo, being the foureteenth particular signe called Lazs, and hath five starres in this forme disposed. And he that is borne in this signe, shall be faire and beautifull, and of comely stature, white upon his breft, but his haires shall be red. And by force of this constellation, he is naturally inclined to have curled haire and red, and by nature loveth the same, in so much that if he have not such haire of that colour, yet he will seeke to have the same coloured by art. He shall also be naturally marked in the face, belly, thigh, and legge, and upon his right elbow, and the said marke cannot by any meanes be put away. Concerning the disposition of his mind, he shall be honest, skillfull, apt, shamefast, a lover of justice: his minde shall be good, and his voice vehement & loud: he shall be as simple as a lambe, have no regard or care upon the goods of the world, or the goods of fortune: he shall know nothing that is good, nor shall take heed to any man, but shall trust all men: he shall take no regard of harmes wherewith he might be infected, and that by reason of the foure naturall markes upon his face, belly, thighes,

thiges, and legges, aforesaid. And by force of the same he shall be very negligent, employing no care upon his owne affaires, as is aforesaid. But if he would take heed, no doubt he might bring them to good effect: he shall be desirous and covetous: he shall be fearfull and sudden, and by reason of his sudden foresight of offence, he shall prevent the anger of his brethren. Touching his life and manner thereof, if this man be borne in the fourth houre of the naturall day, he shall die without any sickneſſe: but if he be borne in the fifth houre, then before his death he shall be very sick: he shall have foure termes or principall sicknesses. The first, when he is 15. yeeres of age. The second, at 22. The third at 36. And the fourth and last at fifty. Likewise touching his good fortune, the man so borne, shall have a good face, and by reason thereof shall be exalted, and have great preferment: he shall have Children, and if he would use diligence upon his owne businesse, he should profit very much especially in tillage. When he is 26. yeeres old, he shall be preferred to honour and dignity: but if he be borne in the first houre of the naturall day, then he shall be a great King or Lord. But if in the third houre, then King of all Kings, a mighty Soveraigne: he shall have great prosperity, and shall gather to himself infinite treasure: when he is married, his wife shall live but a short space, and he himself shall die with her, or within a while after: and although he shall be abundant in children, yet

few

few of them shall live. He shall fall into many miseries, because he shall be pained in the belly, or in some other place. He shall moreover be marked in his privy parts. If he be borne in the fourth houre of the naturall day, then shall he die suddenly without any disease. He shall be divorced from his wife, wherefore he shall have great heavinesse and sorrow.

The second Chapter entreateth of the first part of the taile of Virgo, called Alecaneth, and hath five starres * * * * * shaped in this forme, & is the 15. particular signe. Whosoever is borne in this signe after the bodies disposition, and first according to the quantity: he shall be high in stature, he shall have a broade and large face, and a beautifull, a long and great beard, a faire nose. After the quality of the same, he shall have fair haire, narrow eyes, and all his body shall be white. He shall be naturally marked in the forehead, in the upper lippe, upon his shoulders, the palme of his hand, in his belly and guts. After the disposition of the minde, he shall be wise, his counsell shall be heard and apt to every thing. He shall be lowly, good, devout, and shall love to be praised. He shall by nature attaine to live 62. yeeres, and shall die before he be old. And touching his good fortune, he shall have two wives, which shall be very substantiall and rich, insomuch as by them he shall possesse great riches. Likewise he shall be very apt to every thing

which

which hath a good end. Concerning his evill fortune, he shall be bitten of a dogge in the face, and on his body: he shall have seven children, and they shall not be long lived, but shall dye in short space. Further, all such things as are spoken of in this Chapter, are generall, and generally belong to all such as are borne in this signe. If the party borne in this signe happen to be borne upon the Friday, then he shall have great misfortune. If he be borne in the night, then he shall have a naturall marke upon the crowne of his head, the belly, the face or foote, and shall have great facts. And touching the disposition of the minde, he shall be an upright man walking justly, seldome exceeding the path of equity. Likewise he shall have two diseases especiall, whereof the first shall be when he is fourteene yeares of age. The other at five and fifty, or at threescore and eight, and shall die in his owne house, but the cause of his death shall be a stroke with iron, or a sword. After his good fortune, he shall marry two wives, and one of them shall have a very small neck. Likewise he shall have much by names of his children. Also touching his evill fortune, in old age he shall fall into thraldom of a man of honour or power, and shall be stricken with iron, and in his owne house shall die of the said stroke. In getting of riches he shall take much paines and labour, and strangers shall enjoy the fruits of his travails.

The third Chapter entreateth of the second, & last part of the taile of Virgo, called Aliena,

being the 16. signe particular. Where is to be noted, that whosoever is borne in this signe, touching the disposition of his body, and the quality thereof: he shall have a faire stature, and a simple countenance: he shall have a naturall signe not able to be put away, upon his right elbow. According to the disposition of the minde, he shall be honest, apt to learning, wise, good and shamefast: he shall be very covetous in tillage, but in other affaires he shall be remisse and negligent, whereas if he would take heed, he should greatly profit. Likewise touching his life, he that is borne in this signe, and specially if he be borne in the fifth houre of the day, he shall naturally have 3. sicknesses, whereof the first shall be when he is 12. yeeres old. The second when he is 32. yeeres old. And the third and last when he is 40. years old. If he chance to escape the 1. which will be very dangerous, then he shall be afflicted with the 2. which if he escape, then he shall attaine to the 3. And touching his fortune, before he be 56. he shall attaine to certaine honour and office: he shall have many children, and shall profit greatly in tillage, as is aforesaid. And if he would be carefull & diligent, he should greatly profit in all matters: his evill fortune is, that he shall fall into many troubles, by reason he shall be much pained in the belly, or by some other meanes shall be extremely vexed. He shall have a stripe upon his head, or his face, or upon both, but notably in his privy parts, where he shal be greatly pained. And although

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he shall have many children, yet few shall remaine living, and in that point shall be very infortunate: he shall be a great hoarder, and a great gatherer together of money but by mischance shall leese his money so gathered. If he be born in the third houre, then he shall be most puissant, a King of Kings, & consequently most fortunate, if he be borne in the fourth houre he shall be infortunate, because he shall dye suddenly. If he be borne in the fifth houre, then in his body he shall be very foule & deformed, but in riches he shall be very plentifull.

The fourth Chapter discourseth the judgement of Virgo touching the male, and first, touching the disposition of the body, he shall be beautifull, of good behaviour, and shall have a naturall marke in his shoulders and loynes, and in one other place. He shall be long lived: he shall have three fortunate and speciall daies in the weeke: that is to say, Sunday, Tuesday, and Wednesday. His unfortunate day is Friday, and that day ever is somewhat infortunate: his good fortune is toward the South, and therefore let him dispose his affaires that way, together with the house and bed. The same is naturally of the melancholike complexion, and is of nature cold and dry: Therefore his apparell ought to be of some darke or black colour.

The fifth chapter toucheth the judgment of Virgo concerning the female. Wherefore note, that the maide or woman borne in this signe, shall be marked in the said places as is

described in this Chapter precedent. Touching the disposition of her minde, she shall be witty, shamefast, chaste, gentle, benevolent, and glad to please all men, whereby she shall be beloved of all men: but she shall be somewhat envie, and that onely belongeth to her evill fortune. About 17. yeeres of age she shall marry, and her first husband she shall not love, who shall die, and afterward marry the second: her first childe shall be of excellent beauty: she shall be entrapped with many sorrows. She shall suffer divers maladies, which if she escape, she shall live 70. yeeres, 6. monethes and 5. dayes: her fortunate dayes be Wednesday and Sunday: her infortunate day is Saturday: therefore upon that day let her begin no new worke but abstaine from all notable businesse. They that be borne in this signe, as well men as women, shall suffer much paine in their thighes, feete and head. Her fortune is towards the South, &c. as in the former Chapter, and both kindes shall be liberall.

The sixth Chapter comprizeth the common fortune of Virgo: where is to be noted, that they be borne in this signe, have their fortune in tillage, and all things generally thereunto appertaining, especially in all things that be sowne. They be subject to paines of the thighs and feete, as Fistulaes and such like, ache in the head, dropsie, the stire or collicke, besides others before mentioned. And amongst other countries, they shall visit the city of Jerusalem,

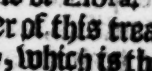
lem, the riuer of Euphrates, Spaine, and o-ther countries adioyning. And their good for-tune or chiefe dominion is toward the South. Their fortunate dayes are Sunday, Tues-day, and Wednesday. Their infortunate dayes are Friday & Saturday, but Friday to them that be borne in this signe, is euer infortunate. He that is borne in this signe as aforesaid, is melancholike, cold and dry. And therefore let him weare black apparell, or such as be of darke colour, and of no light colour, be-cause this signe is altogether me-lancholike, that is to say, earthly.

Libra, the ſeventh Celeſtiall *and principall Signe.*

THE ſeventh treatiſe doth demonſtrate the effect of the ſeventh celeſtiall ſigne called Libra, and is divided into five Chapters. The firſt determineth the head of Libra. The ſecond the taile of Libra. This ſigne hath but onely the ſaid two principall parts. The third

third Chapter mentioneth the judgement of Libra touching the male. The fourth, touching the female. The fifth and last, the generall and common fortune of Libra.

The first chapter of this treatise intreateth of the head of Libra, which is the 17. particular signe, and hath foure starres disposed in this forme.



Be it knowne therefore, that whosoever is borne in this signe, first touching the proportion, and disposition of his body, hee shall be faire in the face, well favoured, painefull and learned. As concerning his life and manner thereof, he shall suffer paine in his head, heart, and gall: he shall have a paine in his neck, and in his joynts. He shall have three speciall diseases. The first when he is 15. years old, which if he recover, he shall have the second at 38. which if he likewise escape, he shall attaine to 80. yeeres, and then shall suffer his last and finall infirmity: touching his good fortune, being borne in the second houre of the naturall day, he shall be the chiefest of all his kinne, and although he be of power and authority, yet the execution thereof shall not be profitable and prosperous: he, after his evill fortune, shall lose his first wife: he shall be in danger of the sword, therefore let him take good heed e thereof.

The second Chapter of this 7. treatise argueth of the taile & latter part of Libra, which is the eighteenth particular signe, called, Alcabenech,

beneath, having two starres dispersed in his foot. Where note that * whosoever is borne in this signe, * touching the disposition of the body, shall be beautifull, and shall be naturally marked in the head and mouth, or neere the mouth: he shall be hurt upon the mouth, and his face shall be red, his haire smooth and red. After the disposition of the minde, he shall be merry and trusty, specially for himselfe, he shall be of a good stomack, knowne and honoured amongst his kindred, and shall be of will seruent. Thirdly, he shall be greatly pained in the heart, and shall have three speciall diseases. The first shall be, when he is 16. yeeres of age. The second, when he is 36. The third, and last, when he is 48. Touching his good fortune, he shall enjoy great patrimonies, and riches by his parents: and by reason of a naturall marke which he hath in his head, after many evill fortunes, he shall possesse much good, and shall be full of children. In his youth he shall lie with a woman of excellent beauty: he shall be a Chancellour or head of the people. Touching his evill fortune, he shall be hurt with a sword: he shall leese one of his bones: he shall die either by the stripe of a sword, or else of the paine of the belly: he shall fall into a river, but shall rise againe, and shall be in danger of fire, and in the end of his life shall sustaine poverty.

The third chapter entreateth of the judgement of Libra touching the weale: where note, that whosoever shall be borne in this

signe

signe, first touching the disposition of the body, he shall be well made and proportioned: he shall have a naturall marke upon one of his armes: touching the disposition of the minde, he shall be a great fornicator, merry, bold, fortunate, specially upon the water: he shall exagitate and search out many secrets, and shall be very perillous: he shall be very desirous to wander in the world, to view the fashions therein, and the sundry vanities, and conditions thereof, and for that cause shall travell into many Countries: he shall be fretting inwardly by fits, and by fits also shall be quiet. Towards strangers he will use flattering words, and sweet communication, but towards his own servants, if they be evill, he will use sharpe and crooked words: he shall be suspected of a great crime, but it shall be so close, as it cannot be proved: he shall suffer a great paine in his neck, joynts, and belly, and shall have three especiall sicknesses. The first shall be when he is 15. yeares of age. The second when he is 38. And the third when he is 90. at what time he shall die. Concerning his good fortune, in his youth he shall be neither poore nor rich, but afterwards he shall accumulate unto himselfe great substance: he shall occupy and have to doe with other mens money: he shall triumph over his enemies. Touching his evill fortune, he shall be wounded with iron, a club, or with a stone. Among the rest of his misfortunes, he shall be in danger of a sword, and therefore let him beware thereof:

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he shall continue in that place where he was borne, notwithstanding for a time he shall travell into far countreyes, which fortune may be to him indifferent: he shall forego his first wife, which also is fortune indifferent. Thursday is his contrary day, and therefore upon that day let him not washe his head, and put on no new apparell, nor begin any notable enterprise.

The fourth Chapter declareth the judgement of this signe touching the female, where note, that the maide borne therein, first touching the disposition of the body, shall be faire and of excellent beauty. Touching the disposition of her minde, she shall be friendly, amiable witty, and a lover of her own family. Concerning her life and manner thereof, she shall suffer a naturall paine in her stomack. She shall have two diseases. The first shall be dangerous, and when she is 2. yeeres old: and the second when she is 78. yeeres of age.

After her good fortune she shall have in occupying a great masse of money. In her two husbands she shall greatly rejoyce, and shall triumph over her enemies: According to her evill fortune, she shall have a stripe or wound in some place of her body: she shall have two husbands, and by death of her first husband she shall be unfortunate. Thursday is her unlucky day: And therefore let her not washe her head upon that day, or begin any thing notable.

The first Chapter describeth the common and universall fortune of Libra. Where note,

that

that Libra hath his fortune in beasts equitable or apt to be ridden, especially if they be of colour white. Likewise Libra his fortune is in all fatre things, and in the bargaines thereof, especially if they be white, and generally in beautifull things belonging to worldly declaration, chiefly to womens apparell, and in all things proceeing from the water and in all things that be transported from a farre, and that be of smalest weight. They, borne in this signe, are above others given to imbrace learning and the studie of the Sciences. The good and fortune dayes are Munday, and Friday. The unfortunate day is wednesday. They borne in this signe, shall be troubled with infirmities and diseases of the belly, as with the Dysentery, Tylentery, gripings, and other paines proceeding of winde, and chiefly about the back bone. They be naturally of sanguine complexion, and thereby hot and moist. And because he is fortunate in things that be white, therefore let him use white apparell. The good fortune of this signe is towards the West. And therefore his house, bed, and all his affaires, such as be notable, are to be directed that way.

Scorpio,

Scorpio, the eighth Celestiall *and principall Signe.*

The eighth treatise entreteth of Scorpio, the eighth signe celestiall, and containeth six chapters. The first speaketh of the head of Scorpio. The second of the belly. The third of the taile. The fourth of the judgement of Scorpio touching the male. The fifth touching the female.

female. The sixth and last, of the common and generall fortune thereof.

The first Chapter entreateth of the head of Scorpio, which is the 19. particular signe, called Alchaie, and hath seven starres in this manner: where note, that whosoever, as well male as female being borne in this signe, first touching the disposition of the body, is well coloured, and hath much haire: his body faire and white, saving that his nose is foule and deformed, his eyebrowes narrow, and his cheekes small: he hath a marke naturall not far from his nose, upon his left side and shoulders. Also the like upon the palme of his hand, and upon the legge: he shall be courteous of speech, discreete and profitable in many artes: he shall be beloved with his parents, neighbours, and friends, and especially with his parents and such as he loveth, he shall liberally enrich with much goods and honour. Towards women he shall be of a light and inconstant minde, and yet shall use no manner of deceit or malice towards them: but if it were so that he were a man of small conscience, he might doe with them, and use them as he himselfe listed, because he shall be greatly beloved with them. Likewise touching Gluttony, which is the very handmaid for Lechery, the party which is borne in this signe above all meats shall love bread especially crusty bread, whereof he shall be a great eater: he shall be very fretfull, and thereunto suddenly

ly disposed: he shall be a very great talker. Also he shall be faint-hearted and fearefull. And although his anger be vehement, yet the chiefe effect thereof shall consist in words. One of his family shall he greatly hate: his first wife shall be faire and of a cléere complexion. Concerning his life and manner thereof, he shall live honestly and quietly with his wife: he shall naturally be full of diseases, but yet therein very patient. He shall have three speciall maladies. The first shall be when he is fourteene yéeres of age. The second shall be when he is 43. The third and last when he is threescore and five. Concerning his good fortune he shall be a man that shall use correction, and shall be very discréete: he shall be honorable and from one degrée of estate shall ascend to another. And according to his evill fortune he shall be stricken upon the head, and shall be bitten with a dog, or some other beast. He shall die upon the swords point: he shall be greatly affected with self-will, and vehemency of words and taunts: he shall be naturally inclined to have paine in his belly wherewith he shall be much troubled: he shall fall into the hands of great men: he shall have to doe with foure women, whereof the fourth shal be marked in the chéeke.

The second Chapter maketh declaration of the belly of Scorpio, which is the 22. particular signe, having three *** starres shaped in this forme: for whosoever is borne in this signe, shall be faire and

and not yet pure white, but mixt, somewhat disposed to red, and shall be red headed: his mouth and head shall be great, and shall be of a meane and comely stature: he shall be a great prattler, and notable lecherous, angry, and therein, very vehement: his anger shall be disposed to mischief, and ready to revengement, much like an adder, and although he be one day merry, yet another day hee shall be sad: hee shall doe much mischief. Likewise touching his life and manner thereof, first, in his back he shall suffer much paine: he shall be naturally afflicted with an infirmity in his heart and stomack. Three especiall sicknesses hee shall have during his life. The first, when he is 15. yeeres of age: the second when he is 36. the third and last, when he is 49. Concerning his evill fortune, he shall incurre into many troubles and misadventures: he shall be marked or hurt with some tole or instrument of iron, upon his head, face, brest, right side, and privie parts. And here note, that all the things aforesaid, are generall, and spoken generally, and touch all and singular such as are borne in the belly of Scorpio, whether it be in the day or night, or what houre soever it be. But yet here further is to be considered, that they borne in this signe, whether it be in the day or night, over and besides the premises, touching his life and manner thereof, he shall be flattering scabby, and shall have a paine in one of his feete: if he be borne in the third houre of the day, it signifieth good fortune: for he shall bee

lucky

lucky in tillage of ground, but in marchandise little fortunate. But yet notwithstanding in those traffickes which he shall attempt, he shall receive much profit. Semblably, to nothing his evill fortune, he shall die of a stripe with a sword, or elle in his journey travelling, and shall be marked upon his knee or back.

The third chapter describeth the taile of Scorpio, called Elecrab, which is the 21. particular signe, and hath 6. starres in this manner: where note that * * * whosoever is borne in this signe, whether it be by day or night, in * what houre soever it be, first * * * touching the disposition of the body, shall be beautifull, neate, having faire eye-browes, cleare eyes and small, leane cheekes and thinne, and under his Jawe shall have a marke. If any be borne in this signe in the time of winter, then his complexion shall be effeminate. If he be borne in the summer, then touching the disposition of his body, he shall be beautifull, but yet grosse and fat under his apparell. Also if any woman be borne in this signe, she shall be of an indifferent stature and beauty, her face faire, of smooth haire, and by reason of her cold complexion, she shall desire to weare much cloathing: she shall have a blemish in her eyes, and shall be marked upon her arme fingers, and knee: if he be a man he shall be of a sanguine complexion, and mischievous in giving a blow: he shall be naturally enclined (notwithstanding it seeme marvellous

veilous to contradictories) that is to say to justice and unrighteousnesse to loose and gaine, to truth and falshood, and all by reason of the concurrants of the opposites and contrary signes, and yet notwithstanding the signe that is of greatest force, shall beare the chiefe rule touching the premises: Touching justice, he shall be naturally given to honesty, he shall be just and of much equitie, & in all his affaires greatly inclined to justice. And touching the contrary, hee shall be a great juventor of newes, a tale-bearer, a liar, deceitfull, envious and false; prone to decit, as well by his looke, as by his laughter. He shall be full of discord, and a sower of debate, chieefely amongst brethren and friends whereby it appeareth that he is naturally enclined to iniquity and unrighteousnesse, and craft, and deceit, notwithstanding his nature also to the contrary. But yet the signe of most force, as aforesaid, doth principally beare rule in his nativitie. And to say any thing touching his life and manner thereof touching his future inclination, we cannot, forasmuch as the concourse of the starres in this nativitie are adverse. Likewise concerning his good fortune or indifferent fortune, this man at one time shall want, and at another time shall have sufficient. He shall have three wives, the first shall be a Widow the other two shall be Virgins, but the last shall bury him And here is meet to be known that by reason of the generalitie of this signe, and of the concourse of the signes, this Native

should be coupled to foure wolves, but yet the chiefest shall prevaile. He shall be of power and liberty to doe and accomplish his owne desires: happy shall he be to the feminine kind; that is to say, to things of that kind, as cattell and such like: he shall be twice bitten with a dog or other beast upon the shoulder, & on his nose or nostrils shall have a marke. He shall be in danger of thral of men of power and authority: his last wife shall bury him by reason of the marke upon his arme, or the byte of a dog, as his constellation doth thereunto chiefly encline.

The fourth chapter describeth the judgement of Scorpio touching the male. Where note that the child borne in this Signe (touching his body) upon his feete and hands shall have a naturall mark. And touching his mind he shall be bountifull and liberall, so that he shall not keepe secret his substance. In the service of others he will be merry, trusty bold and pleasant; in his conditions strong, stable, and not wavering, nor desisting or leaving off from his affaires being once begun. Touching his life, he shall have three principall diseases, the times whereof be not here noted, which if he chance to escape, he shall live one hundred yeeres & tenne moneths. And according to the vertue of this signe, there shall be no impediment in the constellation, except it happen by some particular cause: his fortune shall be good, for that in hearing and seeing, his luck shall be prosperous: he shall attaine

to

to great wisdome and learning: and to the Magick science, he shall greatly apply himself, and the misteries thereof diligently search out. And yet his diligence so taken, doth include a certaine doubt or duplicity, by reason of the force and efficacy of the words: for it may signifie great investigation and diligence, and that pertaineth to his good fortune, or else it may signifie a causable infirmity proceeding of the said Magick science, which belongeth to evill fortune: he shall have great abundance of money, and the same daily shall increase and multiply. By meanes of a woman he shall be greatly enriched, and over his enemies he shall have the victory. In forren place he shall exercise tillage, and at length shall returne home into his owne country with gaine. Of his debtors, by way of reward, he shall receive horses, sheepe, oxen, and other beasts. This Native shall be in great danger, and except he take heed, he shall be hurt with a sword. Saturday shall be his contrary day, and therefore upon that day let him not wash his head, or put on any new garment or else attempt any new enterprise. And some affirm that he that is born about the end of this signe, shall be of neither kind, or both (that is to say) as well male as female.

The fifth signe declareth the effect of Scorpio, concerning the woman which hath her recourse to the parts of this signe before mentioned in each Chapter. Notwithstanding over and besides the premises, thus much is to be

stolen. For first you shall note, that she shall be of a friendly condition, obedient, serviceable, fearefull and shamefast: She shall bee wrathfull, and have him in deadly hatred, that doth her any pleasure: She shall have Children by three husbands, and with them shall live in great felicity: She shall vanquish her enemies, but yet till she be thirty years of age, she shall sustaine much sickness nevertheles, at last she shall have a boundance, and many people shall be under her government: but yet in her youth she shall abuse her body in playing the harlot, if the force of the imminent constellation doe take his effect, she shall be bitten with a dog, and in the end shall be blinde. Of her brethren and parents she shall receive much trouble. Saturday shall be her unfortunate day, therefore upon that day let her not wash her head, put on any new garments, or doe any other fact. The fifth chapter entreateth of the generall fortune of Scorpio: therefore they borne in this signe, are naturally motik, flegmatick, or sanguine; and such shall be singularly fortunate of all things that be of colour red, and buying and selling of all such. The like fortunate in things tractible, or to be forged in the fire, extrahible, or thereunto belonging, and in marchandise of unknowne things; therefore as much as he can, let him weare such garments as be red. The like fortune in warfare and tillage, and in all beasts belonging to the same: fortune in hospitality, whether it be done for money sake, lucry, or for Gods

sake

sake the infortunate dayes be Thursday and Saturday; the rest be good, especially Tuesday. He shall be infected with the Chirage or gout in the hands, and if Saturne be found to be ascendent, then he shall have great paine in the toes. His fortune is toward the South; therefore let him dispose his affaires that way, as also his chamber-doore, bed, and window.

Sagittarius, the ninth Celestiall *and principall Signe.*

THE ninth treatise maketh relation of the ninth celestiall and principall signe called Sagittarius, which is divided into two parts (that is to say) the head and taile, containing five Chapters. The first intreateth of the head of Sagittarius. The second, of the taile. The third, of the judgement of Sagittarius concerning the male. The fourth, of the female. And the fifth and last, of the generall fortune thereof. And over & besides the said five Chapters, there is a generall rule next after the second Chapter, notwithstanding the generality mentioned in the end of this Treatise.

The first Chapter entreateth of the head of Sagittarius called Albaham, and hath eight Starres fashioned in this manner, Where note, that whosoever is borne in this signe, first touching the disposition of his body, hath a beautifull body comely to behold, long and tall, and throughout beautifull, a little head, a thick face, a faire nose, white teeth, and short. Upon the left part of his head, he shall have a stripe, and the like upon the crowne of his head, his left hand, his fingers, armes and teates, and against his heart. He is nimble, swift on his feete, and very expedite in running: he shall have a naturall marke upon his privie members: he is of colour black, whose face shall be like to them that have the greene sickenesse. Touching the disposition of the minde, he shall by nature have a good wit, and a sharpe, and therewithall con-

stant

ſtant and ſtrong. He ſhall love wiſe men, and ſhall imbrace all ſuch as be of diſcretion; therefore touching this part of nature, and the naturall conſtellation, bearing rule in this nativity he ſhall acquire unto himſelfe poſſeſſion with wiſe men. And although that he have a covetous minde, naturally diſpoſed to avarice, by reaſon of the concourſe of certaine Starres, yet by meanes of the dominion of this ſigne, he ſhall be ſtudious of good things and ſhall be inclined to vertue, and eſpecially to the vertue of liberality: And therefore he ſhall not be much inclined to the oppoſite or contrary, nor yet to extort other mens goods. And becauſe principally he is bent to vertue, it will follow, that he ſhall be of great authority, and exalted in high degree of honour. Moreover, although he be naturally inclined to liberality, and not to rapine or extortion, yet he ſhall be proclive and given to many vices, that is to ſay, to pride, covetouſneſſe, lecherie, and gluttonie, and chiefly to pride, little eſteeming of other mens doings, or ſayings, very haughty, inſomuch, that whatſoever queſtion any doe aſke of him, he ſhall get no anſwere at his hands, and by reaſon of his pride aforeſaid, he ſhall be a great tabiler, liar, chider and full of contention. He ſhall have a very peſtiferous, and venemous tongue. And although he be naturally inclined to a certaine ſpice of liberality, for that he will covet to poſſeſſe nought unjuſtly, yet he ſhall be deſirous to get ſubſtance, and covetous to enjoy it;

whereby consequently it appeareth, that wholy he is not given to covetousnesse, but to certaine spice thereof, to a desire to have. Likewise, he is inclined to lechery: for with three women spectally he shall have to do, but sometimes by natures impediment, he shall not project his seede although he be very desirous thereto. He is much disposed also to gluttony, chiefly to eating of hearbs, and in his meate doth greatly love them. Furthermore note here, that the premisses doe not onely belong to the Man, but to the Woman also subject to that constellation. Concerning his life and the manner thereof, he shall be long sick, and shall have a paine in his heart: he shall have three speciall sicknesses: the first when he is twenty yéeres of age: the second when he is 47. the third and last, when he is 80. Touching his good fortune, he shall be in in great estimation and honor. He shall have many children and amongst all, he shall have a twinne or two borne at one birth, and of them he shall see the third generation. He shall attaine to his fathers inheritance. In all his affaires he shall prosper, seeing daily his goods encrease: he shall come into the world with his own star, (that is to say) he shall enjoy all things according to the influence of his signe: he shall fall into a river, but he shall escape drowning: he shall lose the most part of all his goods, and shall fall into the hands of his enemie, and sometimes into the hands of a woman a the enemie: he shall be bitten with a

beast

beast in the middest of one of his fingers of his right hand, and shall die an exile out of his countrey: his most dearest friend beloved above others he shall leese, and he shall be wonderfully troubled with divels and other spirits.

The second Chapter describeth the condition of the taile of Sagittarius which is the twenty fourth particular signe, called Albeyda, and it hath seven starres fixed in this manner. He that is borne in this signe, first touching the disposition of his body; he shall have a body comely, ruddy face, red haire, narrow eyelyddes, eyes like a cat, he shall bee bold and beautifull to behold, naturally marked upon the head, his left side, and upon his right nostrill. After the disposition of the minde he shall be very ready to anger, and therein also shall be sudden, and the paine being past, he will be soone appeased: he shall be of an excellent wit, and naturally given to the exercise of riding and shooting: he shall not be circumspect in his doings, nor yet foreseeing in things that may happen: he shall have much paine in his guts and in his head, especially he shall suffer three severall sicknesses. The first when he is 21. yeeres old, the second, when he is 62. yeeres of age: and the third, when he is 80. And touching his good fortune, if he doe not take away, or remove the naturall marke which shall be upon his right buttock, or right nostrill, then his constellation shall bee prosperous. But if the said marke be violently

by removed from the place, then his fate shall be hindred and empeached: he shall be valiant in armes, and therein, also victorious. But if the houre of Saturne doe concurre with Saturne in his nativitie, he shall be impotent by reason of the influence of that planet, & therefore shall with great labour attaine to any commodity, and with much difficulty acquire his former good luck. But yet notwithstanding the impediment of Saturne, if the marks aforesaid be not taken away, yet he shall obtaine the victorious feates aforesaid: but if his mother perhaps doe take away that marke from the places aforesaid, some evill hap may chance unto him, for he shall have much adoe to repell the influence of Saturne. The said markes doe vehemently resist the malice of the planet, by reason of their notable vertue; so that Saturne shall doe no great hurt, although he doe somewhat hinder. And touching the evill fortune of the man borne in this signe of Sagittarius; he shall be in many troubles: he shall be hurt with hot burning iron: he shall be in danger of theeves, not onely by travelling by the way, but also in Cities: he shall also lose and forego many possessions purchased by himself, which shall be confiscate and taken from him through the malice of certaine naturall markes, whereof one shall be in his stones, and another upon his left side, by force whereof, he shall shortly after lose his sight. Likewise, thou shalt have in remembrance this rule following, touching the taple of Sagit-

tarius,

tarius, generally appertaining to all men borne in this signe, and first thou shalt know, that if it happen he be borne in the second hour of the day, notwithstanding the premises, he shall be soule, and ill favored: he shall bee bald, and his children also shall be bald, by reason of his markes aforesaid, whereof the one shall be upon his ribs, and the other upon his left sloe. Also by force of his constellation, he shall be very lecherous, and shall be diseased with a great infirmity, but he shall recover. In the like manner touching his good fortune, he shall have two children, borne at one birth: his possession and living shall be diminished and sometimes increased. All these things thou shalt diligently note, over and besides the things contained in the two Chapters aforesaid.

In the third Chapter intreating of Sagittarius judgement touching the male; there is to be noted, that he that is borne in this signe, shall have a merry and pleasant countenance. Likewise touching the disposition of the mind, he shall be gentle faithfull, meeke, liberall, mirt with stubbornnes, by reason whereof he shall be of great authority, gentle kinde, court-like, and a great banquetter, by reason of which his courtesie, many will repaire unto him, and be guests at his table; and by meanes of his liberality, he will be a bountifull giver of horses & other foure-footed beasts: he shall be very ingenious; witty, artificiall, sober, grave, painfull, and carefull of his affaires: he shall bee

subtile,

subtile and very warp about his doings so that he will not disclose his secrets to any man, but secretly will keepe them to himselfe, and the same will very finely keepe hid in his breff, for that almost he is mistrustfull of all men: he shall be with many vices encumbred, because he is naturally given to be a great fornicator, and one that will be sone angry, and when his anger is once done, then he will utter much faire and gentle talke somewhat joyned with covetousnesse: he shall be scabby, and very full of itch. He shall be affected with two notable and strong sicknesses; the one when he is three and thirty yéeres of age, which shall be so vehement, that he shall stand in great hazard of life; which if he escape, then he shall have the second, which shall happen when he is fourescore and eight yéeres of age, whereof he shall die. Semblably, touching his good fortune, the first child that he shall have, shall be a sonne, he shall have to his friend a Péere of a Realme, with whom he shall dwell in household, and shall possesse other mens goods. In like manner touching his evill fortune, he shall be in danger of three severall fraies, and her that should be his first wife, he shall not enjoy; and by the malice of others he shall be in displeasure with his friend aforesaid, and yet in the end he shall overcome their malice, and be reconciled to his friendship againe. He shall be hurt with iron, unlesse warily he take héed thereof.

Sunday is his contrary day, therefore on

that

that day let him attempt no new kind of enterprise, nor wash his head, nor put on any new apparell.

The fourth Chapter of this present treatise declareth the iudgement of Sagittarius touching the female. And here to learne for to know the disposition of her body, you must repaire to the chapters of the head and taile of Sagittarius, which is before recited, where you shall finde many things spoken of the female borne in this signe. And touching the disposition of the minde, she shall be very much given to arts of Magick, and to Witchcraft, and by reason of the subtilties of her wit, she shall put the same arts in practice. She shall be very curst, carefull, mercifull, child-bearing, and a great liyer. She shall incurre great perill, especially for one offence that she shall commit, for which offence she shall be brought to judgement: which perill if she escape, then she shall liue till she be threescore and eight yeeres old: she shall fully accomplish her fate. And although she be subject unto much malice and danger, yet she shall obtaine the victory over them all. She shal have two husbands, whereof the second shall be the better. Sunday shall be her infortunate day, and for that cause let her attempt no new enterprise, or other noble or new thing.

The fifth and last Chapter maketh rehearsall of all the generall fortune of Sagittarius: And first, the man borne in this signe, shall be fortunate both in the Law of God, and also in the

Capricorne, the tenth Celestiall *and principall Signe.*

THe tenth treatise entreateth of the tenth celestiall and principall signe called Capricornus. This signe is divided into two principall parts, that is to say, the head and the tayle, for that cause it is divided into five Chapters, whereof the first entreateth of the head.

the lawes of the world: he shall be happy in all kind of merchandises, especially in that Arte that chiefly vseth the presse, & in Tailors craft, and in the Drapers science, chiefly in clothes of fairest colour, if they be retailed parcel-meale by the yard or ell; and in the Butchers occupation, and beasts which are accustomed to be sold in shambles. This signe is also cholericke by nature, and therefore they borne in this signe, are naturally cholericke, by reason whereof he is hot and dry: and he shall have great paine and griefe by meanes of sore impostumes in the lungs; and also of a consuming & vehement ague, which is called Hectick: and also of an inflamation that shall proceed from the lungs, according to the qualitie of this signe: the apparrell and the colours which ought to be most used of them borne in this signe, is gray, brownie, yellow, or red, which colours, by reason of the heate and fire are most apt, most necessary and convenient. The one halfe of the life shall be fortunate, & the other halfe unfortunate, not onely in dayes and houres, and in moneths or weekes, but also in whole yeares, by the number of six; that is to say by six and six; six good yeares, and six bad yeares.

The male or female that is borne in this moneth, hath his speciall fortune placed in the West; and therefore towards that part of the world, let him dispose all his doings concerning his house his dore and his bed, and all speciall affaires and notable acts, &c.

Capri-

head. The second, of the tayle. The third of the male. The fourth of the female. And the fifth and last, of the common and generall fortune of Capricornus.

The first Chapter entreateth of the head of Capricornus, being the 24. particular signe, and is called Astadab, which hath three Stars disposed in this manner. Where is to be noted. that the man borne in this signe, touching the disposition of the body, hath a faire body and comely fashioned, especially in his youth it shall not be properly blacke nor white, but somewhat given to be red. Likewise he shall have certaine naturall signes in the head, the brest and the knee, the eyes sore and full of paine, He shall be naturally simple, learned, and wise: and yet notwithstanding very incredulous, and hard of beliefe; insomuch as he will beléeve no man, although he sweare: he shall be angry and cholericke, and in his anger very noyous and hurtfull, a man of blood, and greatly thirsting after the blood of his enemies: so that if he chance to have the superiority over his enemies, he shall destroy them all, or the most part of them, if not with his owne hands yet by the meanes of others. He shall be very crafty and subtyle, and that unfainedly, and yet in his doings and true dealind, very just, and a great lover of truth, doind the thing that he goeth about, with much thought, although therewith some craft be included

included. His gate and going very crafty, although outwardly it shall not appeare; Who in his age shall be very profitable and good to many. This man doth naturally love the trimming of his body, and hath so great delight in his owne beauty, that he shall thinke none to be like unto himselfe. And his speciall respect shall be towards his head, his beard and haire. Likewise, by reason of the vehemency of his naturall complexion, he is by nature much inclined to sleepe after meate, and at the table, which commonly he putteth in practise. Likewise, touching his life and manner thereof; touching diseases and sicknesses, there is nothing to be found certaine in this Chapter. And yet in the fourth Chapter, where the judgement of Capricornus is entreated concerning the woman, it is read, that they borne in this signe, shall have one speciall and principall disease when he is twenty and nine yeares of age, which if he escape, he shall live till he be an hundred and eight yeeres of age. And touching sicknesse; he shall be naturally diseased, and singularly affected with the paine of the heart and stomack, whereof he shall die. Also touching the evill fortune of this signe, ye shall understand, that they borne in this signe, that is to say, in the head of Capricornus, according to the force of the constellation, he shall be deprived of one of his members, and some of his teeth.

In the second Chapter of this tenth treatise is expressed the taile of Capricornus, which

is the 25. particular Signe called Actraldabor, having two Starres placed in this sort, where is to be noted, * that whosoever is borne in this signe, after the disposition of his * body, he shall be very beautifull, white and smooth haired, faire eyes, his eyebrowes well made, his colour yellow, and shall be naturally marked in the face, and also in his body with many sundry markes: that is to say, about his neck, and neere unto his eye: he shall have short lips, in so much that for the shortnesse thereof, when he speaketh, he shall shew all the teeth in his head: he shall be well learned, and somewhat bent to be proud, which shall happen even by nature. He shall be a lover of coyne upon other mens labours: that is to say, he useth other mens doings to the commendation of himselfe: he shall despise all men, and be a great praiser of himself, despising others, and greatly standing in his own conceit: he shall be trefull and fierce in danger, insomuch that he shall be greatly offended with his owne parents: he shall be very lecherous, and a lover of all sorts of women, and especially he shall commit adultery with nine sundry women, besides all other single and common women, and notwithstanding this his great desire and affection to women, sometime by witchcraft and sorcery, he shall be letted from committing fornication with divers women. Likewise he shall be a notable great drinker. But notwithstanding the vices afore-

aforesaid, whereunto he shall be much apt and inclined: yet he shall be a iust man, and much inclined to iustice, a despiser of evill, and a great lover of his companions. And where he shall be naturally given to be a drinker, yet in his meate and diet he shall be very spare and temperate: he shall feele great paine of his head: but yet the second paine, that is to say, the paine in his belly, shall be great in him: he shall also in his going be troubled with a paine in his legge. Also he shall have eight spetiall sicknesses. The first when he is 14. yeeres old. The second when he is twenty. The third, when he is 21. The fourth, when hee is thirty. The fifth, when hee is fiue and thirty. The sixth, when he is foure and fourty. The seventh, when hee is fiue and forty. The eight, when he is threescore. Then by force of his constellation, hee shall die through the weakenesse of his members. Moreover, touching his good fortune, hee shall have two sonnes, and shall receive inheritance from his progenitors. And his ende shall bee better then his beginning: he shall be naturally given unto the marchandises of Goates, and therein shall bee both fortunate and lucky, if hee will diligently follow the same trafficke. Likewise, touching his ebell fortune, hee shall be subject to the hand of his enemies: he shall be devrived of one of his members, and thereby shall be mained: and before the time of his death he shal suffer many and sundry great troubles at the hands of noble men.

The third Chapter determineth the iudgement of Capricornus, touching the male. And for the manchilde borne in this signe, there is nothing found certaine touching the disposition of his body in this Chapter, and therefore recourse must be made to the signe wherein the male childe is borne; that is to say, to the head of Capricornus, or else to the taile, and there the truth concerning his corporall disposition may be found. And yet notwithstanding (over and beside the premisses) such one hath a little head, hollow eyes, and a soft speech. And touching his minde, he shall be very incredulous and hard of beliefe, insomuch as them that sweare, and confirme their sayings with oath, he shall not credit. And therefore like as he shall not beleeve others, even so it is méete that others shall be as hard of beliefe to him, and shall not credit his words, though he binde them with oathes. He shall naturally be very subtile and secret in all his affaires, and therein he shall be a subtile and a crafty deceiver, and a bold sufferer and bearer of adversitie. Likewise he is naturally curious, trefull, and therein very sudden and mischievous, using a mischievous and ungracious stomack, and therefore with great difficulty he shall returne to his former quiet, and notwithstanding the aforesaid vices, he shall be naturally given to be civill, honest, amiable and pleasant. Moreover touching his life and manner thereof, he shall be full of sicknesse: but if he escape the very vehement sickenesse (which shall hap-

happen when he is twenty yéeres of age) he shall liue by force of his constellation, 38. yéeres, unlesse some naturall impediment of any particular or universall cause opposite doe occurre and happen. His life shall be shortened by reason of the truncation and cutting off some of his members: he shall be married to two wiues, and the second he shall marry when he is one and thirty yéeres of age, which shall be his better wife, by whom he shall be greatly enriched: he shall enter into other mens labours, and enjoy goods gotten by others: he shall treade the grounds of many countries, and at length shall returne to his owne country, and to the place of his nativity, with great gaine and substance: he shall haue to doe with much treasure, and shall enjoy part thereof.

And as concerning his evill fortune, he shall suffer much adversity in the place where he was borne. And for that he is naturally subtile and of a mischievous minde: he shall suffer much trouble, and yet shall overcome it well enough. His first wife shall die before he be 31. yéeres old. Sunday is his contrary and unfortunate day. Therefore upon that day let him attempt no new fact or any notable enterprise. He seemeth to be of a melancholike complexion, and therefore he hath his fortune chiefly disposed toward the North part. Here thou shalt diligently note, that he which is borne in this signe, shall be borne in adultery. And this signe hath no pow-

er in the nativity of women, but only of the males.

The fourth Capter of this tenth treattise, describeth the judgment of Capricornus touching the female. And thou shalt note that the woman borne in this signe, hath nothing in this present Chapter that is certaine, touching the disposition of the body. And therefore loke in what part of this signe soever she be borne, there thou shalt finde her naturall and corporall disposition.

And therewith also thou shalt have recourse unto the next Chapter ensuing, and the difference shall be found to be great betweene both the kindes; forasmuch as the bodily disposition, as well the stature, as the other composition of either kinds are indifferent and equall. Moreover, touching the disposition of the minde. The woman child borne in this signe, shall be very wise, and a giver of good counsell, insamuch as by reason of her great wisdome and consideration, she shall be acceptable to all sorts of men. She shall attaine to a good fate and constellation joyned with much joy; and meane of her wit. She shall bring her devices to good effect. She shall be naturally given to be of curst heart, very hot and wilfull specially in those things touching the disposition of her wit and policy, and thereby very desirous to know such things as be most pleasant unto her. With her neighbours, and specially such as be most acquainted with her, she shall be very courteous and friendly. She shall

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be some abashed, and desirous to see the world, and therefore shall travell in unknowne places. She shall receive hurt of a foure-footed beast, wherein if she escape, she shall live foure-score yeeres. In the wife touching her good fortune she shall be called a mother of children, for that by force of her constellation, she shall be childebearing and apt to children, especially to Sonnes: she shall also be abundant in foure-footed beasts, and after she is past the age of 40. yeeres, her time following shall be more prosperous. And concerning her evill fortune, she shall be hurt of foure-footed beasts, and shall be very fearefull upon the water: her luck over her cattell shall not be very prosperous. Sunday is her unfortunate day, and therefore upon that day let her attempt no speciall matter, especially of any great effect.

The fifth Chapter of this tenth Treatise, having his title of the generall and universall fortune of Capricornus, is chiefly fortunate and prosperous in husbandry, and in all kinds of beasts and cattell concerning the same, and in all weighty and ponderous matters touching earth, and that which is possible to be done with earth, with stones, with wood, and the hides of the beasts before remembred. Likewise in bying and selling of graine, and other heavy matter abundant upon the earth, and spetially growing in the same. This signe is prosperous in dull and heavie beasts, as Asses, Swine, Oxen, and such like, and in all kinde of works possible to be done

with great and painfull labour. The man borne in this signe shall be more healthfull in travell then in doing nothing. Likewise this signe ouer and beside the particular events, is much disposed to impostumes of the stomack, to the cough, and to inflamations of the liuer. Also his time touching his indifferent fortune, it is diuided into two principall parts, not onely in dayes, weekes, and moneths, but also in yeeres; for the time is diuided by the number of five, because continually there shall be five good yeeres and five bad. This signe also extendeth his fortune towards the South, and therefore let him dispose all his whole affaires (if he minde to prosper) that way; and from that time let him use to weare black garments.

Aquarius,

Aquarius, the elventh Celestiall *and principall Signe.*

The 11. treatise maketh mention of the 11. signe called Aquarius, is divided into three particular parts, comprehending five severall Chapters. The first, containeth the head of Aquarius. The second part, the belly. And the third, the tayle. The fourth, the male.

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The fifth, the female. The sixth and last, the common and generall fortune thereof.

The first Chapter maketh declaration of the head of Aquarius, being the twenty sixth particular signe, hath two starres framed in this sort, and is called Astard. Where is to be noted, that * * whosoever is borne in this signe, shall be beautifull in his face and body, having a naturall marke in the head, the brest and left foote: the colour not altogether white, but somewhat disposed to black, and as the colour of honey. Touching the disposition of the minde, very learned, but naturally unjust, and a doer of much wrong, very desirous to walke after meales. And notwithstanding the naturall inclination to the doing of wrongs: he is of nature godly, pittifull, patient, and a lover of companions, and yet he is somewhat inclined to the contrary, as to impiety and godlinesse, iniquity, and right: unrighteousnesse, justice and mercy. He shall be so pittifull, that he shall accuse no man, but rather be an excuser. He shall naturally suffer an itch in the head, and a paine of the heart: he shall have two naturall sicknesses. The first, when he is twenty yeeres of age. The second when he is fifty: he shall be greatly honoured, and from many troubles which he shall suffer, almighty God shall mercifully deliver him. And his fortune shall be indifferent: that is to say, sometimes having sufficient, and at other times also he shall lack. Also a dog shall

grie-

grievously bite him upon his thigh or leg: he shall wander into a strange land, and in the midst of his wealth and substance much adversity shall happen.

The second Chapter of this present treatise describeth the belly of Aquarius, which is the 27. particular signe, called Alchadabra, and hath twelve Starres formed in this sort. **** Whosoever is borne in this signe, shall have a goodly body, **** well complexioned and made. And this Body shall be white **** naturally, shall have some naturall marke in his face, back, and elbow. His body shall be naturally full of holes, and shall have upon his head a blow or stripe with a sword or dagger. This man also shall be very wise, meeke, chaste, and shamefast, and shall embrace truth and virtue, he shall feare God, and shall desire to doe rather good then evill, to which good qualities he is naturally given. And by reason he is tender, he shall have no naturall force to doe any actuall or corporall labour, and consequently not given to walke much, he shall be pained in the reines of his back, and shall have 3. diseases, the first at 29. the second, at 37. and the last, at 90. yeeres of age. Concerning his good fortune, although he shall enjoy in his owne country, no kinde of office or promotion, yet in a strange country he shall attaine to much honour. Concerning his evill fortune,

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he shall suffer much trouble, and sundry discommodities over and besides the biting of a dogge or some other beast, either upon his arme, or leg: he shall have much evill fortune by meanes of his parents, for they shall be taken from him by death, and from them shall receive no kinde of inheritance or substance. And by force of this constellation, he shall end his life in a strange country, and in the water.

The third chapter of this treatise describeth the taile of Aquarius, being the 27. particular signe of heaven, and is called Algasarall, which hath two Starres placed in this manner. * * Where is to be noted, that whosoever is borne in this signe. First, touching his bodies disposition shall be faire of body, and of a ruddy face, short in stature, and somewhat bold. Touching the quality of the minde, he shall be naturally very lecherous, and greatly given to the love of Women, vehemently desiring their company. A great surfetour, greatly occupying himselfe in banqueting and belly cheere, frequenting the same without measure: he shall be very covetous and desirous to have, for what he seeth, he will covet to have. Which vices notwithstanding, yet given to quietnes, greatly embracing peace, and concord, and much abhorring discord, avoiding the meanes thereof as much as lieth in his power. Likewise he shall be endued with a certaine frenzy and shall by a naturall sickenesse in a strange

countrey

countrey yeld forth his breath. Three principall termes or diseases he shall suffer. The first when he is twenty yeeres of age. The second, when he is five and forty, and then he shall be in great danger of death; but if he escape the same, he shall live an hundred and twenty yeeres, and three dayes. Likewise touching his good fortune, he shall live along space with his wife, and shall get much substance and riches: and although he shall have great losse, yet he shall have plenty. Touching his evill fortune, he shall be without a head, and depryved of his parents and brother: in a strange countrey he shall end his life, as before is remembred.

The fourth Chapter entreateth of Aquarius judgement touching the male. And to learne the disposition of the body, recourse must be made to those things that be reported in the three Chapters before mentioned, where very largely is intreated the particular fortune of Aquarius. Over and besides, he shall have great audacity of speech. Semblably touching the disposition of the minde, and specially concerning his life, he shall be covetous, lecherous, prone to anger, contentious, a lyar; because he shall speake one thing, and doe another, and that shall be by force of his principall constellation. Notwithstanding the said vices, he shall be very wary and circumspect, wise, politicke, trusting in his owne wisedome, and shall have a a certaine excellency of art and knowledge. Carefull over his affaires even

from

from his youth, singularly beloved, Court-like, honest, and good. Honest he shall be, for that he shall be conversant with the honest. Good he shall be by vertue of the constellation, and therefore naturally enclined to goodnesse, singularly imbracing all things good and honest. Mercifull, for that he shall extend the same to such as have need of mercy, specially orphanes and widdowes, to whom he shall not onely be pittifull, but a benefactour and defender. He shall wander into many places, and thereby, by little and little shall be enriched. Likewise touching his life and manner thereof, he shall have two speciall sicknesses. The first, when he shall be 36. yeeres of age, which shall be very vehement and dangerous, whereof if he be acquitted, then he shall feele the other when he is 90. yeeres of age; and of that last disease without faile he shall die. In like manner, touching his good fortune, he shall be happy, for that he shall be skilfull in art and knowledge, whereby he shall attaine to preferment: he shall have the charge of many and divers summes of money, and by a strange man (shall unlooked for) enioy great treasure. And concerning his evill fortune, his abode shall not continue in the place of his owne nativity, but wandring abroade, shall perambulate strange places, and in them shall continue. And notwithstanding, this his peregrination and dwelling in such places, is indifferent either to good or evill fortune: therefore as seemeth to me, it tendeth indifferently

both

both to good and evill fortune. He that is thus borne, his first wife shall not long tarry with him, and after she is dead, all things shall have more prosperous successe with him. And the losse also of his wife, as specially I doe note, seemeth not to me to belong to evell fortune, but to indifferent. Likewise upon the water he shall be very unfortunate, which by nature he shall abhorre: he shall be enwrapped with many and sundry dangers, and amongst others specially with his wife and woman. Saturday is his contrary & unhappy day. Therefore upon that day he must attempt no notable enterprise or fact, nor yet upon that day wash his head, put on new garments or doe other novelties remembred and spoken of in the treatise before.

The fifth Chapter of this eleventh treatise, describeth the judgement of Aquarius touching the woman. And here is to be noted, that the woman borne in this signe, touching the disposition of her body, shall be delicate and tender, and by force of this constellation shall have a marke in her right hand. She shall be true, faithfull, constant, witty, and of a good complexion, and disposed to all goodnesse, specially to mercy and pitty. Likewise touching her selfe and manner thereof, she shall have a great disease in her eyes, and shall have two speciall sicknesses, whereof the chiefest and most dangerous shall be when she is eight yéres of age. And the second she shall have (if she chance to escape the first) when she is fourescore

yéres

yéeres old, and then shall die according to the effect of this constellation. Also touching her good fortune, she shall abound in children. She shall be enriched with other means goods, and shall attaine to an indifferent wealth. When she is 15. yéeres of age, fortune shall favour her better, and she shall enjoy a better state. Much evill fortune shall happen unto her in her time, and amongst others, her good name shall be blotted with infamy, and shall be deemed with the corruption of her virginity, and shall have experience of strange places, and be very odious to her enemies. Her first husband shall put her from him. She shall be hurt with fore-footed beasts, or shall be very néere the same. But it séemeth to me she shall painfully receive hurt or danger.

The sixth Chapter entreateth of the common and generall fortune of Aquarius, which consisteth especially in tillage, and in beasts méete for tillage together, and in all beasts of great quantity and fatnesse, as Asses, Mules, Kine, Oxen, and such like. Likewise, fortune in buildings, in earth, in stone, in wood, in hides of beasts, especially the beasts before remembred. Furthermore, it is commonly, & for the most part fortunate in those things which be done with great labour and exercise, most part fortunate toward the west, therefore they must dispose their affaires that way. The Sunday is unfortunate for them, therefore that day let them not doe any new notable worke, as is said in the other treatises

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They shall be vexed with long Fevers, Quotidians, & cold. According to the vertue of the constellation, their time is divided into 15. so that the first 15. yeeres going before, are good and lucky: the 15. yeeres following, are unlucky and unfortunate: and nevertheless in the good fortune of the first 15. yeeres, the Sunday is allwayes unfortunate. As touching the good fortune of the first 15. yeeres, among the unfortunate daies, the Tuesday and Saturday have the principall poynt in the good fortune. They be naturally sanguine, hot, and moist, and therefore they must use to weare red and black garments.

H Pisces,

Piſces, the twelfth Celeſtiall *and principall Signe.*

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THE twelfth treatiſe of this book ſpeaketh of the twelfth and laſt principall ſigne of Heaven called Piſces, and is divided into two principall parts, the head and the taile. This treatiſe containeth five Chapters. The firſt maketh mention of the head of Piſces. The ſecond

second of the taile. The third of the judgement of Pisces for the Male. The fourth of the judgement of the Female. The fifth and last of the common fortune of Pisces, both of the Male and Female together.

The first Chapter maketh mention of the head of Pisces, which is the 29. particular signe of heaven, called Algasayfar, and containeth two starres thus set. He that is born in this signe, shall be white and soft of body, and namely of a white face: he shal have a large breast, a comely beard, a faire forehead, faire eyes, more black then white: hee shall have many naturall markes on his body, the which, according to the vertue of the constellation ruling, hee shall bee naturally inclined to idelity and wildome, but rather he shall bee faithfull and wise indeede. Moreover he shall have a naturall marke upon his elbow, or in his foote, and shall peradventure lose one of his members, or else it shall faile him: hee shall bee of a smiling countenance, merry, and loving pleasure and play, naturally enclined to equity: but yet covetous, according to the conjecture taken of his constellation. And though he be naturally subject to the paine of his head, he shall be healthfull, of a sound wit, and of a wholsome complexion. By the vertue and liveline of his complexion, hee shall live naturally threescore and ten yeeres without any notable sickneslé, saving the head ache, which he shall often times have

As concerning his good fortune, he shall get much money, and possesse many possessions, he shall have three wives, and shall be troubled with the third. When he shall be in publike office, many would hurt him, and yet they shall doe him no hurt, because of their weakenesse, and finally he shall surmount them: for their envie and malice shall have no power against him. As concerning his evill fortune, he shall fall into many adversities and troubles, by his constellation: yet not so, but that all these aforesaid things in these chapters be generall as touching the influence, and efficacy of the signe, and that they doe appertaine generally to all that be borne in this signe. For if it chance that any be borne in the third houre of the day, as touching the disposition of the body, he shall have a naturall marke in his nostrels, & shall have long eyes: concerning the disposition of his minde and wit, he shall be a very suspect man, hard of beléefe, and therefore not beleeved. As concerning the manner of his living, he shall have a great sickneſſe and fervent in his nostrils, so that by the ferventneſſe of it, he shall dye where he was borne: he shall have three grievous sicknesses. The first, at 27. yeeres; the second, at 54. the third, at 60. and then shall die of that sickneſſe, if he escape the other two, or else be in great danger. As concerning his good fortune, although by the effect of the constellation, he should fall into a river, yet he shall be saved from it, and shall rise out of it againe if he fall in, which thing

belongeth

longeth to his good fortune; he shall have many children: he shall be mighty, and rule in Islands. By the mercy of God, and the goodnesse of the constellation, he shall escape from all his troubles: as concerning his evill fortune, he shall fall into a river, as is aforesaid: and also into the hands of a mighty man, and into much trouble. Yet notwithstanding that these things doe appertaine to his evill fortune, they shall have good issue and end: for he shall be delivered from these vexations, as afore is said. Whereof it followeth, that this fortune is evill by accident. Furthermore, because of the marke that he shall have in his nostrils, he shall bury his parents, which he shall lose according to his constellation. Which thing belongeth somewhat to his evill fortune. He shall lose some of his temporal goods, which he shal have gotten with great labour, and shall wholly be spoiled of them, or of the most part of them.

The second Chapter maketh mention of the taile of Pisces, which is the thirtieth and last particular signe of Heaven, called Lauten, having twenty Starres, set and dispoled in this manner. He that is borne in this signe, being in the first houre of the day, shall be faire of lookes, having faire eyes, faire face and faire of all his body. Hee shall naturally have many markes.

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wittie and prudent, and amiable, his voyce well sounding, and liberall more toward strangers then to his neigbours. Strangers shall have much riches of him that is thus borne. He shall have three vehement sicknesses: the first at twenty and eight yeeres: the second, at fifty and six: the third and last, at fourescore yeers & five moneths, at the second houre of the fifth moneth: he shall be a good while without children in wedlock, yet he shall have many: he shall have a charge in a strange countrey; but he shall dwell in his owne native country: and if it chance he be borne at the second houre, then as touching the disposition of his body, he shall be marked in the brest, and in his finger. As concerning the disposition of his minde, he shall have naturally all the signes and marks that he shall have, which is borne in the first houre, or in another, saving the second houre; for he that is borne in the second houre, is naturally liberall, and yet covetous. As concerning the manner of his life, you must say of him that is borne in another houre, as of the other that is borne in the second houre of this signe: he shall be abundant in victuall and riches: he shall out live two wives that he shall marry, by whom he shall have his goods and possessions: he shall be mighty and strong by Sea and by Land, and shall have a sonne of power and might, of whom he shall see great things, and shall have generation of him. Some of his members shall be diminished, and if he escape such a passion, he shall fall no

more

more into it, which thing appertaineth to his good fortune: and finally, he shall be delivered from all adversity. Touching his evill fortune, he shall lose some of his goods by violence: he shall fall into a river, whereout he shall rise againe, and shall take no hurt at all, as is aforesaid: he shall come into the hands of a puissant man, from whom he shall be delivered: he shall lose by violence much riches which he had got without recovery, or hope of recovery.

The third chapter determineth of the judgement of Pisces for the male. The man childe borne in this signe shall have a naturall mark in his head, shoulder or foote, and a scarre in the midst of his body, or some where else: he shall be a player, merry, a despiser of fortune very hard of beliefe, lecherous beyond measure, and have great fancie to women, whereby he shall suffer great contumely and hindrance: he shall be furious and hasty to anger: but as he is soone angry, so shall he be soone pacified: he is naturally covetous, hardy, standing in his own conceit, friendly, unkind, a lyar: yet notwithstanding these vices he is witty, according to his nature, avaritious, covetous and greedy of learning, eloquent, obstinate in his learning, defending his conclusions obstinately and wittily: and though he have a small wit, yet it is ready, sharpe, and prompt. Such a one borne thus: is given to the company and love of good men, earnestly loving his friends, and willingly will venter himself for them, where-

by he shall suffer hurt and detriment: he shall have seven great sicknesses, whereof three shall be very extreme, and specially the sixth, which he shall have at 34. yeeres of age. And if he escape it, he shall live 85. yeeres, and three monethes, and 17. dayes: and then he shall dye of the seventh sickenesse. Untill 34. yeeres of his age, he shall not be very rich nor poore, nor shall come to any honor: he shall be rich by the death of his kinsfolkes: he shall get much goods by his labour, travaile, and notable industry: he shall have the revenge of his enemies, and see the punishment of them: he shall marry at 24. yeeres, and if he marry before, he shall not keepe his wife long, but shall marry another: he shall be called the father of children, and shall have many, yet he shall not have a sonne at the beginning. If he will remedy his evill fortunes and be delivered from them, he must call earnestly upon God, desiring mercy for Jesu Christs sake and by that meanes he shall be delivered. In marrying a wife, he shall be somewhat unfortunate, because it shall not be expedient for him then, but in the age of 32. yeeres as is said: he shall be hurt by his neighbour in his goods: he shall have many suites in the law, because of his getting, and shall suffer much and divers tribulations, and specially in his youth wherein certaine things shall come luckily to passe with him. The Saturday shall be unfortunate for him, therefore that day he may attempt or take in hand no new thing.

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The fourth Chapter describeth the iudgement of Pisces for the female. The maide that is borne in this signe, shall haue a marke in her head or face: shall be feruent and earnest, very honest, loving the decking of her body, desiring to haue braue apparell, hardy, eloquent hauing a ready tongue to speake, witty, wise, pittifull, mercifull, faithfull, amiable, liberall, of a merry heart: she shall be tormented with the griping and fretting of the belly, paine of the stomack, with the lunatick passion or frensie, whereby she shall haue great trouble for the space of eight moneths; and after that she is escaped from it, she shall liue 72. yeeres: she shall come to great honour, and haue many children: and shall bee called the mother of children: yet hereof shee shall haue some misfortune, because her first childe shall be a daughter, and not a sonne, according to the constellation. As for the mans part being inclined to the contrary, and surmounting the naturall complexion of this maide sometime for the meeting and certaine particular causes, which may alter the complexion of the man and of the woman, and may something change it, she shall be burned and hurt with fire. And if it chance that her first childe be a sonne, he shall not be a true male, because of the opposition and inclination of the mother, whereof I haue already spoken. At 25. yeeres of her age, she shall haue suite with her father or mother, or against them both, if they liue. The Saturday shall be contrary to

her,

her, and unlucky therefore that day she may not begin any notable worke.

The fifth Chapter recited the common fortune of Pisces. They that be borne in this signe, have their fortune in Art of a handy crafts man and in marchandise of cloth, if they be fare, also in metals and in marchandise of flesh and namely, in marchandise of Corne and Wheate and Barly; and moreover in Divinity and the Civill law, and shall be subject to hot sicknesses & burning, as to Fevers, fretting of the belly, poyson, especially at the yeeres of 44 and 68. They shall have three lucky dayes in the weeke, Munday, Thursday, and Friday: the Tuesday and Saturday unlucky, the Wednesday and Sunday indifferent. Furthermore, they have six good yeeres, and six bad: they have their fortune towards the South, therefore they must dispose their dore, bed, and such affaires that way, they be cholerick whereby they be bald: and they must use gray apparell or black, and not greene, white, or blue. Besides that which is written in the prologue set before the treatises here expressed by Chapters, you must number and reckon this letter M. among the numerall letters that signifie the number, and it is as much as two being compounded, and made twice in the letter I.

Now, to finde the totall or principall signe you must divide the number by 12. Of a thousand there remaineth the number of foure.

Of 900.	nothing.	Of 140.	8.
Of 800.	8.	Of 120.	nothing.
Of 700.	4.	Of 100.	4.
Of 600.	nothing.	Of 80.	8.
Of 500.	8.	Of 60.	nothing.
Of 400.	4.	Of 50.	2.
Of 300.	nothing.	Of 40.	4.
Of 200.	8.	Of 30.	6.
Of 180.	nothing.	Of 20.	8.
Of 160.	4.		

The number that commeth of the letters of number must be divided by 30. for to find the particular signe of the childe that is borne, because there be 20. particular signes, and because of the taile of Virgo, which is divided into two parts, whereof followeth the division of number by 30.

Of 1000.	10.	Of 400.	10.
Of 900.	2.	Of 300.	nothing.
Of 800.	20.	Of 200	20.
Of 700.	10.	Of 130.	nothing.
Of 600.	nothing.	Of 160.	10.
Of 500.	20.	Of 140.	20.
Of 120.	nothing.	Of 60.	nothing.
Of 100.	10.	Of 50.	20.
Of 80.	20.	Of 40.	10.

Furthermore, you must note, that the number which commeth of the numerall letters of the name of the childe, and of his mother, must be divided by 29. whereof the division followeth.

Of

Of 10000.	remai. 14.	Of 500.	6.
Of 900.	1.	Of 400.	23.
Of 800.	17.	Of 300.	10.
Of 700.	4.	Of 200.	26.
Of 600.	20.	Of 160.	24.
Of 140.	24.	Of 50.	21.
Of 120.	4.	Of 40.	11.
Of 100.	13.	Of 30.	1.
Of 80.	22.	Of 180.	6.
Of 60.	2.		

The numerall letters signifying the number.

I.	one.	L.	fiftie.
II.	two.	C.	a hundred.
V.	five.	D.	five hundred.
X.	ten	M.	a thousand.

Some men will admit J. for a signifying letter of two among the other seven: yet there be certaine names wherein this letter may serve instead of other letters.

FINIS.

Now

Now for as much as the manners of the minde doe follow the temperature of the body, I have thought it meete and convenient, to adde heere ſome ſignes to Phyſiognomy, according to the quantity, or quality of ſome parts of the body.

	Signes.
The head	Great.
	Very small.
	Meane.
	Sharp-pointed like a Sugar loafe.
	With haire right upward.
	With haire right downward.
	With haire much curled.
	With haire curled at the end.
The forehead	Very small.
	Round.
	Long.
	Square.
	Without wrinkles.
	Rough and wrinkled.
	Hanging over the eyes.
The ears	High and lofty.
	Small.
	Great.
	Black and hanging.
	Meane.
	Joyned together.
	Separated much.
	Fine and soft.
	Thin and hard.
	Thick hanging downward.
The eyes	The eye-browes somewhat red.
	Moyst and shining.
	Watery weeping.
	Running.

Nature.

Of a dull wit,	Asses.
Fooles.	
Of a good wit,	Naturall.
Unshamefast,	Vaunters.
Fearefull,	Pusillan.
Simple.	
Fearefull, Evill,	Ethiopians.
Of good courage,	Lions.

Hard to be taught,	Hogs.
Of a dull wit,	Asses.
Flatterers,	Dogs.
Courageous,	Lions.
Adulterers,	Pusillan.
Hardy,	Lions.
Sad,	Pusillan.

Liberall,	Lions.
Jesters,	Apes.
Dull,	Asses.
Foolish,	Asses.
Of good wit,	Naturall.
Sad.	
Fooles,	Hogs.
Courageous,	Lions.
Uncleanly,	Hogs.
Fooles.	

Shamefast,	Pusillan.
Merry,	of good manners.
Drunkards,	Passion.
Sleepy,	Passion.

Very,

Signes.

The head	Great.
	Very small.
	Meane.
	Sharp-pointed like a Sugar loafe.
	With haire right upward.
	With haire right downward.
	With haire much curled.
	With haire curled at the end.
The forehead	Very small.
	Round.
	Long.
	Square.
	Without wrinkles.
	Rough and wrinkled.
	Hanging over the eyes.
The eares	High and lofty.
	Small.
	Great.
	Black and hanging.
	Meane.
	Joyned together.
	Separated much.
	Fine and soft.
	Thin and hard.
	Thick hanging downward.
The eyes	The eye-browes somewhat red.
	Moyst and shining.
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Of a dull wit,	Asses.
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Courageous,	Lions.
Adulterers,	Passion.
Hardy,	Lions.
Sad,	Passion.
Liberall,	Lions.
Jesters,	Apes.
Dull,	Asses.
Foolish,	Asses.
Of good wit,	Naturall.
Sad.	
Fooles,	Hogs.
Courageous,	Lions.
Uncleanly,	Hogs.
Fooles.	
Shamefast,	Passion.
Merry,	of good manners.
Drunkards,	Passion.
Sleepy,	Passion.

Very,

	Signes.
The eyes	Very little.
	Very great.
	Meane.
	Farre into the head.
	But a little into the head.
	Bolt out of the head.
	Somwhat great. & not far inward.
	Oft winking.
	Red.
	Very black.
	Blew.
	Black yellowiſh.
	Cholerick.
	Sparkling.
	Of many colours.
	Bright and cleere.
The noſe	Round, blunt, and great.
	Like a Hawkes bill.
	With great ends.
	Sharpe at the end.
	Flat in the midſt.
	Wide and open.
	Black.
The face	Very black.
	Very white.
	Somewhat browne.
	Alberne.
	Freckled, Red enflamed.

Faint

Nature.

Faint hearted,	Apes.
Slow,	Oxen.
Of a good disposition,	Naturall.
Malicious,	Apes.
Courageous,	Lions.
Fooles,	Asses.
Meeke and gentle,	Oxen.
Fearefull,	Passion.
Angry,	Passion.
Fearefull.	
Of a good stomack.	
Furious,	Goates.
Merry, shamelesse,	Dogges.
Fearefull,	Foxes.
Lecherous.	Cockes.

Courageous,	Lions.
Courageous,	Eagles.
Couetous,	Oxen.
Angry,	Dogges.
Lecherous,	Buckes.
Angry,	Passion.
Fearefull,	Ethiopians.

Fearefull, women.	Women.
Strong,	Weasselle.
Of a good heart,	Lions.
Subtile,	Foxes.
Wittie, angry, strong,	Passion.

Nature.

Faithfull,	Dogges.
Liberall,	Lions.
Fearefull eaters.	
Weake,	Women.
Angry,	Buls.
Deceitfull,	Wolves.
Courragious,	Lions.
Unshamefull,	Brute beasts.
Uncleanely,	Hogges.
Rash and cruell.	
Manly.	
Cruell.	
Impudent.	
Crafty and subtile.	
Inconstant,	Birds.
Shamefelle,	Women.
Strong,	Lions.
Glutton.	
Whale-worthy.	
Strong,	Male.
Weake and delicate,	Female.
Strong,	Male.
Weake and delicate,	Female.
Strong.	
Lecherous.	
Unshamefull.	

Sign

	Signes.
The chin.	Sharpe pointed.
	With a rough top.
	Long.
	Slender and small.
	Fleshly.
	Short.
	Beane.
	The back bone hairy.
The neck.	The gunners coupled.
	Short and great.
The hands.	Nailes large and white.
	Narrow and long.
	Oblique or sharpe.
	Small.
Breast.	With haire.
	Without haire.
	Ample and large.
Navell.	Face from the Breast.
	Equall distant.
The place about the privie members	Full of bones or sharpe.
	Fleshly and fat.
Haunch.	Full of sinewes.
	Fleshy.
Thigh.	Full of sinewes and thick.
	Full of sinewes and small.
	Great and evill fashioned.

Legges.	Slender. Full of ſinewes and evill fashioned. Fleshly and well formed.
Feete.	Full of ſinewes and equally proportioned. Narrow and ſmall. Wtth crooked nailes. Wtth right nailes.
Body.	Very ſmall. Very great. Beane. Evill proportioned. Well compoſed. Of a light fleſh. Of a ſoft fleſh. Of a hard fleſh.
Moving.	Light. Slow. Heavy.
Voyce.	Strong. Grave, ending ſharply. Soft and low. Grave and moderate. Sharpe and ſtrong.

Nature.

Strong, Male.
Weake and tender, Female.

Unshamefast, ravenous, greedy.
Commendable, Naturall.

Witty, sharpe.
Slow.
Wise.
Strong.
Wise.
Forgitfull.
Dull and heavy of spirit.

Unconstant, Birds.
Of a grosse wit.
Grave, couragious.

Grave, injurious.
Fearfull, eager and fierce, Oxen.
Gentle, Sheeps.
Strong, Doggs.
Angry, Goats.

FINIS.

HEre by the Nature you must understand the inclination and naturall Complexion which specially we may conjecture by the colour of the body. For naturally black men are fearefull, as the Ethiopians be; white men be also timorous and fearefull: and they that be of a meane colour black and white, be strong and bold. They that be yellow of the colour of Gold, be courragious as Lions. And if they be yellow, they bee malicious as Fores. They that be somewhat pale and darke coloured, bee fearefull, and this is referred to the perturbation that commeth of feare. They that bee very pale, and almost greene, for paleneſſe, bee cold, and therefore they are unapt to moving, ſlow and negligent to worke. They that be of sanguine colour, and somewhat red, are nimble and ready to worke. They that be of a fiery and enflamed colour, become out of their wits, and be like mad men, when they be too much chafed. So you must conjecture of other colours, that take part of the aforesaid. They that desire to see many other signes and tokens of the naturall inclination, must have recourse unto the little booke of Ariſtotle, intituled of the Physiognomy: and to the workes of Galen, specially to his little booke, where he saith, that the manners of the minde doe follow the temperature of the body: furthermore, you may note, that we have foure humours which Galen calleth the Elements, of living things that have blood, to wit, blood, fleame, choler, and the melancholy humour. The blood

is

is hot, moyſt, and ſweete. The ſpittle called fleame, is cold, moyſt, and without quality, as the water is if it be not depraved: the choler or flava bilis is hot, dry, and bitter. The melancholy humour is cold, dry, bitter, and earthy: the blood nourisheth: the fleame helpeth the moving of the joynts: the choler cleanſeth and maketh cleane the flegmatick excrements of the bowels, and provoketh the power or ſtrength excretive: the melancholike humour helpeth the belly in his actions. For becauſe it is eager and bitter, it containeth and reſteth the mouth of the ventricle or belly, called the ſtomack, and maketh it imbrace and retaine the meate, untill the digeſtion be made: the blood maketh men moderate, merry, pleaſant, faire and of a ruddy colour, which be called ſanguine men. The fleame maketh men ſlothfull, ſluggiſh, negligent, drowſie, fatte, and ſone to have gray haires. The choler maketh them angry, prompt of wit, nimble, inconſtant, leane and of quick digeſtion. The melancholick humor, which is as it were the ſubſtance, the bottome, and lees of the blood, maketh men rude, churliſh, carefull, ſad, avaricious, deceivers, traytors, enemies, fearefull, weake hearted, and dreaming, and imagining evill things, vexed with the trouble of the minde, as though they were haunted with a malignant ſpirit. Theſe humours then may be referred unto the Phyſiognomy: for by them a man may know the naturall inclination of men. You may alſo referre thereunto tempe-

rature of ages. For the puerility of childehood which is from the birth unto 15. years or thereabout, is hot and moiſt. The adoleſcency or youth which endureth untill 25. years, as of a good and meane temperature. The youth or flourishing age of mans ſtate, which endureth till 35. years, is of hot and dry temperature. The forty age is the firſt part of old age, which endureth till 49. years; and then men beginne to wax cold and dry, and like unto a plant that dryeth up and withereth, and they be called in Latine Seues. The ſecond part of old age endureth untill the end of life: and then men be called in Latine Seniores. And this age alſo is diuided into two or three degrees: they that be in the firſt degree, have yet their greene old age, which yet may handle and execute evill matters. They be of a ſecond degree, which draw themſelues by little and little from the ſaid affaires, becauſe of their weakeneſſe. They of the third degree are in moſt extreme feebleneſſe. If you deſire to know any more of the ſigne of Phyſiognomy, you ſhall finde them by diligent and earneſt reading of Authors.

The

The judgement of the Body, by the colour.

Blacknesse in a man like a glittering horne, is a token of adustion, as well in the members as in the haire. A black colour sheweth the man to be of a small courage in the feates of warre, fearefull and crafty, and is to be compared to them that dwell in the South part. A greene colour, darke or black, declareth the man ready and prompt to anger. Men that are very red, or red headed in colour, are subtile and crafty. As the common saying among the Frenchmen is, I'ay veu bien peu de petites gens humbles, & rufe aux fideles: that is to say, I have seene few little men humble or lowly, and few red headed men faithfull and true. They that have a pale and a dead Face, and yet a red Forehead and low Eyes, are altogether shamefast: And to them you may attribute Passion. The white colour and somewhat ruddy, signifieth the man very strong and courageous. Such are the Northerne men. The colour that is very white, sheweth the man to be contrary to vertue. A pale colour signifieth the man to be without courage in deedes of warre, fearefull and a turner of his back, if sicknesse be not the cause of his palenesse. When a browne colour is mixed with a pale, it declareth the man to be a blab of his Tongue, and a prater, some angry, and a speaker without any temperature. This colour ten-

tendeth to an extreme folly. They that be but little red and freckled, and have quivering and moving Lips, and wide Nostrils, be commonly courageous and ready to wrath and anger, and to them also is pusillanimitie attributed. A meane red colour noteth a ready and pregnant wit and understanding. They that be of a fiery colour or very neere, keep their anger long and are hard to pacifie, or to be ruled when they are angry. When the veines of the braine and of the Temples be seene, and the Eyes be sanguine, it is a signe that the man is subject to vehement wrath, and that sometime he is foolish and out of his wits. When the Face is red, it is a signe of shame and drunkennesse; you shall then know this colour by the signe of the Eyes.

The judgement of Haire by the substance.

The Haire smothed and thick, betokeneth meeknesse, cold and moisture. The further that the Braine is from heate the more hairy is the head. The heate of a man that goeth to the upper parts piercing through from all parts, goeth through the skinne of the head, and maketh a humour to come out of the holes that it maketh, and the finest part of the humour banisheth away, but the grosser remaineth within and is turned into Haire. Which is harder than the skinne, and that by the meane of the outward cold, and the Haire is as bigge

bigge as the poze or hole, and as long as the violence and force of thrusting it out is great. When the Haire commeth out slowly, it is a signe of a moyst complexion, and not sanguine. If they come apace, the body shall encline rather to drinesse than to moysture. And when heate and drought doe joyne together, the hayre commeth out the sooner, and therewithall grosser. The multitude of haires declareth a hot man, and the grossenesse of them, sheweth them to be full of humosity. And therefore that happeneth more in young men than in young children, for in children the substance is more vaporous than moist: but in young men it is contrary, wherefore contraries follow their contraries. Abundance of Haires in young children sheweth their completion that increaseth and augmenteth, to tend to melancholinesse. The curling of the haire signifieth heate and dryneſſe, and commeth of the crookednesse of the pores. The Haires that be right up in the head, and the Hayre also that standeth upright in the rest of the body, betoken fearefulnesse in the man. The Haires right or thick, declare the man to be cruell, and when they be rare, they shew him to be a deceiver, and if they be curled and turned upward, it is a signe of hot completion. And if they be knit together appearing on the Forehead, they declare a mighty courage and brutall, as the courage of Beares. The Haires prelled downe, and touching together on the middle of the Forehead, rising together on the top of the head:

shew

ſhew the man to be hot, and without knowledge of honeſty. The haires that be thinne, ſlender and few in number, beſides the Temples, declare that man to be cold and without force: the reaſon is, for in the place are great arteries, and the place ought naturally to be hot, and to have abundance of haires, for as much as the generation and growing of haires commeth of heate. Therefore when the haire is thinne and ſlender in that place, there is lack of heate, and this ought to be aſcribed to women: for they never have abundance of haire in that place. The haire thinne and hard beſide the temples, declare that man to be cold and fearefull: and when they be thick in the ſame place and beſide the Eares, it is a ſigne of heate and wheredome. And if they be there ſtable, black, and yellow, they ſignifie a violent minde of courage. If they be groſſe and ſomewhat whiter, it is a ſigne that the man ſhall be indoctible, whom men ſhall not rule or tame. The abundance of groſſe haires and preſt downe, with abundance of haires in the reſt of the body, doe ſhew in an infant melancholineſſe to come; that is to ſay, he ſhall fall into a fury of folly. When haires grow in a man that is already aged, it is a token of great aduſtion by nature, the which engendreth folly, and priuation of wit and ſenſe. Women are never bald: for their Nature is like the Nature of infants or children. Gelded men alſo never ware bald, for they be almoſt of the Nature of women. The haires that are made curled by

touching

touching like unto the wrinkling of pepper, doe signifie weakneſſe in the vertue digeſtive, and age comming haſtily on.

The judgement of the colour of the haire.

THe ſignification of the colour of the haire is not verified for the moſt part but in temperate Climates, yet a man may judge thereof ſomething in every Climate, in making comparſon of men of the Climate unto other, as to the Flemmings and Ethiopians. For the Ethiopians be black, and their haire is curled and crimpe. Yet therefore their complexion ſhall not be hot, but this heat and curling of haire commeth of a outward heat: for they be rather cold, for as much as the heat goeth out by pores. But Flemmings which dwell in cold regions, are white and have their haire ſomewhat of a yellow colour, flat and plaine. And yet for all that we may not ſay, that generally they be cold, but rather that their Complexion is very hot, for the heate is within them, as it commeth to paſſe in Winter, &c. A white colour ſignifieth either a vehement cold, as it appeareth in old men that have white haires, or elſe a great drineſſe, as it happeneth in this vegetative when they doe dry up: the which for their blackneſſe and greenneſſe turnes into whitenеſſe. And that never happeneth unto men but at the end of ſickneſſes drying up.

Haires have foure principall colours, to wit, black, red, aberne, white or gray. The regions and aire doe ſomething in the opperation of the haires. The whitenelle of haires commeth by want of naturall heate, or by rotten fleagmne. And is a ſigne ſometime of wanton manners, and conditions. The black haire commeth of ſuperabundant choler adult, or of blod adult. Red haire ſignifieth heat, which is not adult, for they be of a diminiſhed heate. The haires that be very red, declare the man to be a crafty deceiver depriued of wit, cholerick, full of wrath, and furious without reaſon. The haires that be of cheſtnut colour, declareth the man to be upright, juſt, well beloued of men. Golden haires, that is to ſay, yellow haire, or of the colour of Gold, come of cold diminiſhed. The aberne coloured or yellow haire, hold ſome thing of cold, and the heate is dead in the moiſt, and this is referred unto infants. The people of the North notwithſtanding have this heate, becauſe of the Region. And therefore this muſt be noted, for ſuch things doe many times deceiue the judgers of the Phyſiognomy. The blacknelle of haires, which is like a bright horne with ſome roughnelle and crookednelle, declareth the heate of the complexion: but the haires that is onely black, ſignifieth fearfulnelle and covetouſnelle. The colour that is as it were a bright gliſtering horne, is like to the nature of Mars. Nevertheleſſe, the haires be not groſſe, but fins of the humours, and are made black with a great heat,

heat which thing appeareth in bread tossed upon the coales, because the moysture is gone. But when the rest of the body is so hairy, then Mars and Saturne doe implay their forces. And such men are commonly Theeves and Robbers: and when they have their breast onely hairy, it is a signe of heate and of great courage. When all the body is covered with haire, it is rather a signe of the courage of a forefooted beast then of a man: when the nod of the neck is covered with haire even from the head, it is a signe of strength and of courage, and in that, the man is like unto the Lion.

The judgement of the forehead.

THe face of the onely part where the Man onely becommeth. They that have a great Forehead are commonly slothfull, and they are compared to Oxen. They that have a broad Forehead, commonly change their mindes, and if that it be very great, they be fooles, of little discretion, and of rude wit. Understand, take this broadnesse with the iust quantity of the length and largenesse. They that have a round Forehead are subject to wrath, and anger, specially if their Forehead be open and plaine. And they be also insensible, like unto Asses. They that have a little forehead and narrow, be fooles and dolts, not easily to be taught, slovens, and devourers like Swine. They that have a meetely long Forehead, have good wits, and easie to be taught, but vehement as dogs

be. They that have ſquare Foreheads, and of a meane greatneſſe, ſomwhat ſmall to the head, are vertuous, wiſe, and courageous like Lions. They that have a plaine and flat forehead, and without wrinckle, will not bow, and be without wit, contumelious, and much ſubject to anger, obſtinate and full of contention. They that have a long and ſtretched out Forehead, be flatterers, and ſuch have their part of paſſions. They that have a darke and covered forehead be audacious and terrible. A low forehead and obſcure, maketh the man ready to weepe, and in that he followeth the Peacocks. The Forehead that is great, hath ever much groſſe fleſh: and contrary, the little forehead hath fine and thinne fleſh. The little Forehead, and fineneſſe of the ſkinne betokeneth a fine wit and wavering. Now then the ſpirit or wit, is a fine Body engendred of the vapours of the blood: and this ſpirit or wit, beareth the vertues of the ſoule to the ſpirituall members: and therefore where there be groſſe humours, there a good wit cannot be. When a Forehead is too much wrinckled, it is ſigne of a man without ſhame, and this wrinckling commeth of too much moyſture, although that ſometime it doth proceed of dryth: and ſometime if the ſame be not in all the Forehead, it declareth the man to be full of anger, and very ſubject to anger, and keepeth long his hatred without cauſe. They that have a ſhort Forehead, the Temples and the cheekes flat, pulled down and large Jaw-bones, are ſubject to

the

the disease called the Kings Evill. They that have as it were a little Cloud on the loppe of their Nose, or in the midst, and narrow, are angry men, as Buls and Lions. A high Forehead, large and long, signifieth encrease of goods. A low Forehead is no signe of a manly man. The Forehead that is somewhat swelling up about the Temples with a grossenesse of the flesh, with the Jawes also full of flesh, declareth a great courage, anger, pride, and grosse understanding.

The judgement of the Eye-browes.

The eye-browes are planted in the joyture of the bones, and therefore they grow in many when they be old. The eye-browes thick with a boundance of haire joyned to the beginning of the Nose, doe signifie a great adustion, and such men are of an evill nature. If the eyebrows that be high upward doe descend to the beginning of the Nose, and above are rising to the Temples, it is a signe that heate and drought doe rule, and such men are crafty and malefactors. If the eyebrowes descend downeward on the side of the nose, and rising upward on the side of the Temples, they declare men to be without shame and dull, and that because of a furious heate. The eyebrowes thin, and of a competent greatnesse, declare the temperature and goodnesse of the humours, and they that have them so are of a great wit. The eyebrowes long, shew the man to be arrogant,

and without ſhame, but when they be long with much haire, they ſignifie the man to thinke and to have his minde upon great things. The Eye-browes which deſcend downward on the ſide of the Noſe, and raiſed upward on the ſide of the Temples, and hanging downward on both ſides, declare the man to be without ſhame, envious, ſalith inſatiable and like unto Hogs. The Eye-browes which deſcend crooked on the ſide of the Noſe, declare the man to be witty in naughty things, and when they be crooked on the outſide of the Eye, they ſignifie the man to be recreative and merry. If the eye-browes be right, as though they were drawne with a line and long, it is a ſigne of an evill minde, weake and Feminine, and as womens minds be. When the Eye-browes come together they ſhew the man to be very penſive, and not very wiſe. Hanging Eye-browes, and falling down upon the Eyes, declare envy: but if they be crooked they ſignifie a ſmall memory. The Eye-browes thinne, meete or meaſured by the Diameter, and great, betoken a good wit.

The judgement of the Eye-lids.

The Eye-lids are ſet about the great coverings of the ſmall Veines by a groſſe vapour. The fineneſſe of the ſkin declareth the ſubſtance of the matter, that is to ſay, of the humours. And that Choler hath the dominion: they that have ſuch haire, be malicious

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and vicious, unto whom you may also ascribe the other passions of choller. And when that place is very fleshy, (as the eyes of Owles) it is a signe of fraud and guile: the Eye-lid high above, seeming fuller then it is, and declining a little above the eye, declareth the sight not to be as the common sight of men, and too much fixed and set upon one thing. But if the said Eye-lid tend downward, it is a signe that the man is full and fat, and namely when it is red round about, it is a signe that man is a drunkard and riotous, which thing I have tried in many which did haunt Tavernes. The reason is, that such a disposition of the eye-lid signifieth weaknesse of the spees, and consequently of the braine. Wherefore they that have them so, feare oftentimes the wine. If they be thin and fine downward, so that the white be covered, it is a signe of drinesse of humours. And if that happen in any sharp passion it is a signe of death. When haire of the eye-lids is crooked downward, or naturally turned or wreathed at one side, it is a signe of wrong and subtilty. They that have very great or grosse eye-lids, see furthest off, for they conserve their sight with heat and outward cold: when the corners of the eyes be broad, it betokeneth disease in the eyes. If they have any fleshy appearance, they signifie drunkennesse, and specially when the eyes be apparent and cleere. The eye-lids above the eyes, which cover them beneath, signifie long life. They that wag or remove often their eye-lids, be fearefull,

and without good ſenſe. The eyelids thin, ſignifie health, and declare the thought of the man to be nigh unto good.

The judgement of the Eye.

THe complexion of the Eyes is moyſt, and they be made with ſeven lids, which are called in Latine, Tunicæ oculorum, with three humours. The paſſions of the minde be declared ſpecially by the eyes, as tribulation, myrth, love, hatred, and other.

The Eyes have foure principall colours, black, ſomewhat white, changeable, and tawny. The forme of the eyes that be round are the moſt wavering and rowling that be, the moſt perfect and uncorrupt, becauſe there is no ſquarenelle in them. The eyes that have corners are moſt filled with ſuperfluity in the ſame: the great eyes betoken fearfulneſſe and weakneſſe, for their groſſenelle commeth of a great abundance of moyſture in the Braine, wherein there is a certaine coldneſſe, which is ſpread among the members and quencheth the blood: wherefore even as the ſpirit of blood maketh the man bold, ſo the complexion, that is cold and moyſt, maketh him fearfull. The eyes that are bolt forward declare folly in the man. Broad eyes tending to the largeneſſe of the Body, and like to Hogs eyes declare a moyſture of the body. They that have their eyes appertaining outward and lofty, ſee not very well: for their eyes be farre off from their foun-

fountaine, which is the Braine. And such men are commonly great babblers and praters. The hollow eyes farre in the head, have a sharper sight than the other. The rowling or wagging of the eyes commeth of heate, and betokeneth wrath, lechery, and boldnesse. When the eyes wexe deformedly, so that now they runne and now they stand still, it is a signe of great malice, and that such men are full of ill cogitations. They that remoue their eyes swiftly with a sharpe sight, be Theeves, and full of deceit. Such men have a subtile wit, but it is readier to euill than to good: steadfast loue commeth of too great and a stedfast cogitation, and oftentimes of a desire they have to deceive. They that have a loke like women, are whoremasters and without shame: for that disposition commeth unto them by such a complexion as women have. When a man loketh as though he were a childe, so that his face and eyes be alwayes smiling, it is a signe that he shall be of a long and merry life. Merry and laughing eyes, with the rest of the face, betokeneth flattery, lechery, and backbiting: the eyes that be as it were yellow signifie cruelty and deceit, as it appeareth well enough in Widowes, and Murtherers: this colour commeth of a choler raigning and adust. Little eyes signifie malice, folly and weakenesse in a man. The hollownesse of the eyes commeth of a dryth, which dryeth up the muscles, and ligaments, whereof ensueth a contradiction in the inward parts, and that the man becom-

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meth brainleſſe. The Eyes that are of divers colours, and dim in the ball of them, betoken fooliſhneſſe. The bolting out of the Eyes doth repreſent divers obiects, whereby it commeth to paſſe, that the man is confuſe with diverſity of obiects, going about to behold them, altogether. The eyes that tend upward ſignifie godneſſe, but if they be red and great tending upward, they ſignifie wickedneſſe. And it commeth of the weakeneſſe of the braine, which is very moiſt, and not temperate. The elevation of the Eyes commeth by accident, for the cauſe of it is too much heate, the ſigne whereof is the red colour: whereof commeth the perturbation of the reaſonable ſoule. As we ſée in the great anger of men. The extention of the Eyes and of the Face ſhew the malice of the man: becauſe that heate and drineſs, be the cauſes thereof. And the hot ſoule bringeth commonly ſome evill ſigne. The Eyes that be as it were hid in the head, ſée farther off than other, ſignifie ſuſpition, malice, anger, & naughty conditions, they declare the man to have a great memory, and ſpecially of injuries: audacious, cruell, full of craft, a liar, vicious, a whoremonger, &c. When the Eyes are now ſhut, now open, and by and by ſtand ſtill, ſuch men have not yet committed any crimes, but they have them in their hearts. The Eyes have diverſities of colours, becauſe they be Diaphanes and of a rare ſubſtance and fine. And therefore the ſpirits of the ſight ſhew their qualities in the Eye. As a woman that hath

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her flowres spotteth the looking glass and marreth children in the cradle, and sometime hurteth whole and sound eyes. When there be many aparent spots in the ball of the eye, it is a signe of naughtinesse And yet shall the spotted eye be worse if it be of divers colours. And the greater the varyety is, the greater is the heat. For as much as the spots be divers, the adustion of the spirit raised up is greater, whereof commeth the diversity of manners, and the multitude of vices. And of this great variety, the honest and commendable judgement is corrupted. The Eyes that be red as coles, signifie wickednesse and obstinacy. For by the colour of fire, is signified great choler. Then that have meane eyes, enclining toward the colour of the sky, or somewhat black, have a sharp, and piercing understanding, and be faithfull and courteous. Almanzor saith, that the best and most commendable colour of the Eyes is between black and changeable, if they be not full of beames, or if there be any rednesse or yellownesse in them, those eyes declare discretion and understanding: his reason is, because they be without choler or melancholy adust; the colour of the eyes, gray and black, specially where be no spots, is cause of moist humors & temperate without adustion, whereof followeth the spirit like unto the nature: and of this spirit commeth the understanding and speculation: the divers coloured, as made of a more cleare visible spirit, therefore such men are well borne and great seekers of knowledge and science. The wor-

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ser eyes have white spots, or black, or red, or of some other colour: and they that have such eyes are worse then all other, and more to be reproved. The changeable, great, and of Albeine colour, if they have little red spots very dusty, signifieth the man to be troubled in his minde and vicious, but yet bold and witty. When there be little red spots in the eyes, and turne more to black than to red, so that they seeme black, it is a signe of a noble heart, just, good, and witty. The eyes that have little spots altogether red, and yet not round, but square and shining like fire within, and underneath, and that there be others besides them that be pale, and other blood colour, and that the Circles which close in the ball of the eye be sanguine, and that the eye-lids and the Ball doe remove and wag much, it is a signe of a cruell heart more than a man would thinke: the redder those little spots be, and the smaller, so much the more doe they shew the great anger and wickednesse in the man: the spots that be greater and darker, diminish those great vices: but they take them not away altogether: the black spots or sanguine in the black ball of the eye, or browne, doe signifie malice, or poysoning: and noteth, that as much as the coulours are more vehement, the more efficacy they have. Yet there be some eyes like the Rainbow the which if they be dry, declare great lack of wit: but if they be very moyst, then they doe signifie magnificence and wisdome; but yet also with wrath and most infamous whoredome. If the

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ball of the Eye be very black, and cloſed in with the foreſaid yellow colour, or if it ſeeme like gilt (as the Phyſitians ſay) it betokeneth the bloody Flure in the neather parts.

The great Eyes, and long Eye-lyders, betokeneth ſhort life. They that have in their eyes a blackiſh white, are commonly great perſonages and live in great honour. The wandering and moving Eyes and ſharp, betoken theft, which is attributed to Hawkes. The dry Eyes and full of Veines, betoken privation of wit to come or preſent. The Eyes compaſſed about with dim darkneſſe, declare that the man is ſealoned with evill Doctrine, and that he is unfaithfull and temperate: but when they ſhine much and be without ſpot, it is a token of goodneſſe. When the Eyes ſhine very much, and are brown and ſanguineat it is a ſigne of raſhneſſe and privation of wit: but if they be well proportioned they betoken good ſtay of the wit. The colour of the eyes, meane betweene black and changeable, is commendable above all other ſorts aforeſaid, if they be not full of beames and ſtreakes, either yellow or red. If the Eyes be great, and very cleare and cleane, they ſignifie Juſtice, docility, providence and good advertiſement. If they be eminent, red and ſmall, it ſhall be a ſigne of the thought and Tongue unruly, and of an unconſtant Minde. Trembling Eyes and brown, betoken a man without ſhame unfaithfull and unjuſt. When the Eyes have a competent greatneſſe, and be very bright, it

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is a ſigne of magnanimity, and that the man enterpriſeth great things, and bringeth to paſſe great matters. Sometime it is a ſigne of anger, and that the man is given to wine, that he is a Theefe, and covetous beyond meaſure. When the eyes be great and ſmiling, it is a ſigne of a dull man, lecherous, and that foreſeeth not what ſhall come after. Hollow Eyes and ſmilling, as it were lying in wait, or to ſpy, ſpecially if the Cheeke, the Eye-browes, and the lips doe move altogether, it is a ſigne of wicked cogitation, deceits, and namely if ſometime the Eye-lids be ioyned together and touch one another, it is a ſigne of moſt wicked thoughts. Sad Eyes are not much to be feared: for they be to the cogitations of the moſt Eyes, and betoken ſtudy of good ſciences. But if the Eye-browes and the foreheade be of a good breadth and ſtill, and that the eye-lids be good, it is a ſigne of a faithfull minde, grave and gentle: the ſad Eyes and dry with ſharpeneſſe of the Foreheade and ſteadfaſt look, and caſting down of the Eye-lids, ſignifie hurt, and cruelty, and that man hath a raſh boldnes: they that have watry Eyes are lovers of wine and become bold, and ſuch men have alwayes a moiſt Braine and watry: they that have their Eyes very watry and running, are ſleepy and prone to ſleep: blearineſſe or watryneſſe of the eyes commeth of groſſe blood, and a of melancholy humour, which falleth into the Eye-lids. The watrineſſe of the Eye by the look of the diſpoſition, betokeneth drunkennes: if it be with

depreſſion

depression of the Eyes, it declareth sleep. The flat Eyes signifie slowneſſe: wherein the man is compared to Oxen. The meanes of the eyes signifie goodneſſe and purity. The eyes that be somewhat hollow, betoken magnanimity: but if they be more hollow it is a signe of meeknesse. If the ball be black, it is a signe of a slothfull and dull man. The ball of the eye that hath round about certaine pearles, signifieth the man to be envious, a babler, fearefull, and very dangerous. The Eyes that stand alwry with a vehement ague, signifieth death. If the eyes tarry long open, it is a sign of foolishnesse, and that the man hath no shame. The Eyes that be very black betoken fearfulneſſe, and desire to scrape together goods. And if they be not very black, but somewhat yellow, it is a signe of good and vertuous mind: the Eyes that be brown or white, signifie fearfulneſſe, and specially the white: the Eyes that be not altogether brown, betoken a good courage and minde: the Eyes that be full of Veines, signifie foolish men, destitute of their wits, and that referred unto Goats. Now those Eyes are called full of Veines which have many little lines or streakes as minutes of Veines be, by the which the colour of the Eyes is made divers. The Eyes that be inflamed, signifie the man to be past shame. The Eyes are inflamed when they shine, and are bright, and glister like fire: for they be kindled with ire and wrath. And if they see one thing, they thinke they see twaine. The Eyes and the

Cheeks

Cheeks red, betoken drunkennesse. And when they be red and dry, it is a signe of wrath and anger: when the eyes be browne or troubled, it is a signe of feare. The meane eyes and low, betoken shamefastnesse and honesty. The stedy eyes, and somewhat red, betoken whoredome and devouring. The changeable eyes and short, declare a covetous man and desirous of goods. But to have the Forehead and eye-browes halfe retyred, he is the more covetous.

The judgement of the face.

The face is taken simply for a naturall looke: but the Visage is understood of the quality of the minde. The face of them that be very cleane, is meant in the Cheeks and Temples, and somewhat fat. And that Face is a true face, loving, and not disdainfull. The merry Face commeth of a merry heart, and so the contrary. The meane sorme, that is to say, neither too great nor too little, is very handsome. He that hath a full and fat face, is impudent, a lyar, a devourer, and not very wise. A fat face maketh a man circumspect in his affaires, and signifieth a sharp wit. The thinnesse of the face betokeneth the man to be pensive. A round face signifieth folly, and a great face signifieth sloth. The face that is very little, signifieth naughtinesse, craft, flattery, no liberality, and fearfullnesse. They that have a crooked face, are of a naughty and wicked disposi-

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tion. A long face testifieth the man to be without shame, and injurious: and that commeth of heate. The temples swolne with great veines and arteries, signifie wrath and anger. If the fleshly face be somewhat thick, and not very neate, it is a signe of fearefulnesse and of great folly. A grosse and rusticall face, with broad jawes, signifieth a rude and blunt nature.

The judgement of the visage or Face.

The asperity or sharpnesse of the face, of the state of the lips, of the cheekes, the forehead, and of the countenance, signifie a foolish man and without sense or wit. The Face that sweateth often, yea with a little moving, betokeneth heate, letchery, gluttony: and that the man is a great eater, and therefore falleth into indigestion: and at the last into great sicknesse. When the face is hollow like a valley, more leane then fat, it signifieth the man to be injurious, a lyar, a rioter, cruell, and specially if he be of an adust colour, and somewhat black or else yellow. The Face well proportioned of colour, and other things appertaining, declare a commendable life, and aboundance of vertues. Every fat face and full, signifieth an ignorant man, and given to pleasures. Take heede you be not deceived in the judgement of lazermen, for their eyes become round, and their veines appeare. The little visage beareth witnes of a little understanding, of wickedness, of folly and ignorance.

The judgement of the Nose.

THe Nose that reacheth downe even to the mouth of a competent bignesse, declareth the grissle and the braine thereof to be a hot complexion, and signifieth goodnesse and audacity. When the Nostrils be great and wide, it is a signe the mans cods and stones be great: and that he is a whoremonger, a traytor, false, audacious, a liar, envious, a niggard, and but a little fearefull, and of grosse understanding. The Nose sheweth the disposition of the heart. If it be great, it is a signe that the man is subject to wrath. A little Nose and a great also, declareth the secret parts of the man and of the woman. The privie members of man great, commeth of grosse and hot matter: yet the sote of the woman declareth her matrix. A narrow sote, long and leane, sheweth the like of the matrix of the woman, and so the contrary. The measure of halfe the sote being bare, is the measure of the length of the matrix, yea in all women. Great lips declare the skinne, or the lip of the gate to be greate, and so contrary: and specially in a maide. The nostrils of the Nose shew the stones of the man. If they be great and wide, it is a signe that his cods be great and large: but if it be small, it is a signe that the cods be narrow and small: whereof the rule cannot faile (unlesse it be by accident) that is to say, by sicknesse and ill rule, as dancing, or such like. For travaile and labour

increaseth

increaſeth the member. And ſo, many have their right hand greater then the left, becauſe it laboureth more. A hawks noſe ſignifieth magnanimity and courage, cruelty, rapacity, and boldneſſe, which thing commeth of heate. And therefore they that have this Hawks Noſe, are commonly angry, full of revenge, and give themſelves to unlawfull things. A fat noſe ſignifieth violence, whoredome, and yet nevertheleſſe weakeneſſe: for that commeth of fleygme and of moyſture. If the noſe be ſhort, the mouth little, and the teeth ſhort and great, that commeth of moyſtneſſe and cold. A ſharpe noſe, a long neck, and the voyce faire and ſhrill, come of cholerick temperature. When the Noſe is broade in the midſt towards the tip, it is a token of ſuperfluity of words, of lying, of anger. I have knowne ſuch men exceeding in vices, and chiefly in lyes. They that have their noſe ſharpe at the end, are commonly lyars, hurtfull, and contentious: for that proceedeth of choler. The Noſe that is great at the ende, declareth deſirous of things, as Oxen are; and ſuch men covet all that they ſee, and ſpecially in carnall voluptuouſneſſe; and alſo are commonly very angry. Large and wide Noſtrils betoken whoredome. The Noſe that is great at the end, ſignifieth inſenſible men, paſt ſhame, and unapt to be taught. The Noſe turned upward and round at the end, is a ſigne of magnanimity and courage, which is in Lions. The noſe thin and ſmall at the end, like a birds bill, ſignifieth lightneſſe and folly.

The judgement of the nose and nostrils.

The nose that is croked and hard from the forehead to the mouth, is a signe that the man is without shame. A hollow nose and the forehead round and eminent above, declareth lecherous men: If the nose be croked nigh unto the forehead, it is a signe of a man past shame and without honesty. The nostrils croked are ascribed to men of good heart. The nose tending to the latterall part of the position, going from the girdle on the side of the last part, betokeneth some hurt: but divided into both the parts of the position, it sheweth sickneſſe or hurt, and that commeth either of the primitive cause, or of the cause going before. The nose that is in his beginning almost flat, betokeneth liberality; such are the Lions. A red nose which hath a hole at the very foundation and the breath of it some what swelling after the fashion of strawberries, betokeneth drunkennelle, and such men are commonly moyſt and lecherous, specially if that signe be on the body of small measure; and this hath beene tried. Open and wide nostrils signifie readineſſe to anger. The thin and very open nostrils, betoken cruelty and disdainefull thoughts. The nostrils thin and long signifie unstablenelle lightnelle. And if they be thinne and sharpe, they signifie quarrelling men: when one

part

part of the noſtrils is mixed with the Forehead, and taken honeſtly from the Forehead, and ſeparated by a good complexion, ſo that it be not too high nor too low, with ſome line deſcending, it is a ſigne of conſtancy, manlineſſe and prudence. The noſtrils right up, diſtemperance of tongue. The noſtrils that be in all things greater, are better then the leſſe. The little noſtrils are naturally aſcribed unto ſervile and bond wits, and to unfaithfull men. The wide Noſtrils ſhew a token of mirth and ſtrength. And when they be very narrow, round and almoſt ſtopped, they betoken folly. The largeneſſe of the Noſtrils, the jawes fat, and the ſmall quantity of haire on the cheekes, ſignifie a moyſt complexion. If that haire that groweth in the Noſtrils of a man be great, thick, and much, it is a ſigne of a hard wit, and ſpirit unmoveable. But if there be little haire and ſoft, it betokeneth gentle and eaſie wit, and good to be taught.

The judgement of the Eares.

THe Eares are ingendred of abundance of matter, and ſuch men have commonly a little neck, and faire. They be ſanguine, ſomewhat cholericke with groſſe blood, and ſomething aduſt. And thoſe men are very unpatient and prone to anger. When the eares be great and right beyond meaſure, it is a ſigne of folly, and abundance of many ſuper-

fluous words and long life. If they be so great that they may be compared to Asses Eares, it is a signe of folly and slowneſſe. And when they bee great and hang downeward, they signifie riches. If they be thin and dry, it is a signe of great unstableneſſe, and that the man shall not have much goods. Very small Eares betoken foolish men, theeves, and whoremongers. The small Eares signifie the same thing the other before doe, and there withall they signifie deceit and malignity. When the Eares be narrow and long, it is a signe of envie. And if they be very long, they shew and declare an envious man. Little Eeares signifie short life: the eares that be too round, declare an indocible man. If the muscle of the eares be joyned fast with the flesh of the throate, it is a signe of folly and vanity. Pliable Eares declare the proportion of the heat and moysture. The right Eares stiffe and full gristles, declareth that drineſſe hath dominion: the eares that be like half a circle, meane and hollow, and joyned to the middle, somewhat pressed together toward the centre, sticking neere to the head, declare the goodneſſe of nature. The Eares that be couched close toward the head, signifie dull men, slow and slothfull. The Eares that be hidden and tired right to the head, betoken sloth. The Eares that be hairie, betoken long life and a good hearing. The meane Eares among all sorts aforesaid are good, and tokens of goods. If there be any great of quantity, long haire and thick in the Eares, it betokeneth hot cou-

rage,

rage, and deſire of carnall pleaſure.

The judgement of the jawes and cheeks.

Male be the eminent parts under the eyes, and Maxilla is the diminutive. The chaps be the parts of the Jawes, out of the which the beard groweth. The jawes are taken oftentimes for the chappes. The jawes ſpecially declare the complexion of the man. The jawes, that is to ſay, the eminent cheeke of the upper part of the mouth, with the length of the Jawes of the part of the compaſſion, ſignifie malicious men. The ſhort Jawes, and not far from the upper part of the mouth, ſignifie malice, back-biting, violence, and envie, ſpecially when in thoſe parts there is no fleſh. The leane jawes and a thinne ſubſtance, browne, or ſomewhat yellow, declare a hot and dry complexion. The jawes that be as it were blacke with a purged ſubſtance of fleſh ſignifie exceſſe of drineſſe and cold, as it appeareth in a melancholy man. The groſſe fleſh of the jawes, is a ſigne of a groſſe nature, of cowardneſſe, and ſometime violence. The jawes that be thinne, betoken malignity. And they that be ſoft and long, ſignifie importunate babling and prating. The cheekes that be full, with full and blowne temples, betoken greath wrath. When the cheekes are ſmall and ſo ſituate, that they appeare cut and ſeparated from the eyes, it is a ſigne of aboundance of evill humours. The roundneſſe of the cheekes declare envie. When

the cheekes be light and evill ſet, they ſignifie length of tongue, importunity, and much talke. Red cheekes (as is above ſaid) ſignifieth drunkennelle.

The nature of the minde.

The Mouth great and wide, betokeneth wrath, boldneſſe, and lear, and ſuch men are commonly gluttons. A wide Mouth without meaſure, as though it were cut and ſtretched out, ſignifieth ravening, inhumanity, wickedneſſe, a warlike, hard and like unto beaſts of the ſea; ſuch cruell men are great talkers, boaſters, babblers, envious, liars, and lolly. The mouth that hath but a little cloſing and a little opening, ſignifieth a fearefull man, quiet, and yet unfaithfull. The mouth that is very apparant and round with thicknelſe of lips, ſignifieth uncleanlineſſe, folly and cruelty. The mouth which hath a quantity in his ſituation, with a little ſhutting and ſmiling eyes with the reſt of the face, ſignifie a carnall man, a lover of daunces, and a great lyar. When the mouth turneth in ſpeaking, it is a ſigne that it is infected with ſome cathar, or mur, as it is manifeſt enough. The long chin declareth the man to be very little, ſubject to hunger, and of a good complection: and yet he is ſomewhat a babler, and a boaſter of himſelfe. They that have a little chin, are much to be avoided and taken heed of, for beſides all vices with the which they are alied, they are full of impiety

and

to wickednesse, and are spies like unto foxes. If the end of the chin be round, it is a signe of feminine manners, and also it is a signe of a woman. But the chin of a man must be alwayes square.

The judgement of the lips.

The lips be of a soft flesh, with a good moving because of the speech. The great lippes are meete for fooles and dullards. The red colour of the lippes, on the side of the opening of the mouth, commeth of the veines that be in that place. The naturall couleur of the lips be red in the upper parts, because of the fineneſſe of the skinnes, and signifieth cleanneſſe of the complexion, and without mixtion of troubled blood in great vertue. The blackneſſe of the lippes signifieth the contrary, for the vertue of the blood and naturall heat is gone, and those that have such lippes are sickly. The neather lip lose and very red, signifieth great fleſhlineſſe, and unchaſtneſſe in a Woman. The lippes groſſe, declare great substance of matter drawne of heate. And the groſſeneſſe declareth the humors and the groſſe spirits, of the which proceedeth dolneſſe of understanding. If they be right and thick, that is to say, firme and faſt, and joyned together, Mars is their Planet. And likewise when the mouth is great, with soft lippes, and somewhat smiling, which bee in a merrie face,

face, betoken fleſhineſſe; yet ſometime they be alſo deceivers, theeves, and full of fraude and guile. They that have not red lips within, are ſick or very neere ſickneſſe. The lippes of the mouth very great and ſlack, or too much turned outward, ſignifie ſimplicity, and readineſſe to wrath, and groſſe wit, and flegme ruleth in them.

Thinne lips and loſe in the uppermoſt parts, ſo that the upper-lip bowing downe to the joyning of the lips, ſignifieth magnanimity. Thin lips and hard, appearing above the teeth, ſignifie a beaſtly underſtanding and wit, unapt to be taught. The lips that be great beneath in the neather part betoken foolish men, and like Aſſes. The upper lip very apparent to the gums, ſignifie men that love contumelies and evill ſlandring, and are alwayes in brawling and controverſies. The little lips with a little mouth, ſignifie weakeneſſe of the ſpirit, and naughty craft. The beſt manner or ſort of lips and mouth, is when they are not too moyſt, for the moyſtneſſe of the mouth and lips ſignifie fearefulneſſe and malignity. The great blabble lips, betoken great folly, babling, and audacity. The lips that be neither too thick, nor too thinne, and ſomewhat turned outward, ſignifie ſecretneſſe, policy, wrath, and a great wit. The lips that be well coloured, more thinne then thicke, ſignifie a faire conditioned man, and changeable in two wayes, but rather unto vertue. And of ſuch men Jupiter is the planet. The lips that be not equall, ſo that one is greater

or then the other, declare the man to be wise, and of a changeable fortune. The upper Lips small and somewhat lofty, signifie the man to be a blab, long-tongued, very envious, and an accuser. Thin upper Lips hanging and turned inside out, betoken a theefe, and a deceiver. You may not judge of the Ethiopians lips, unlesse you have been conversant among them, and diligently noted and observed their qualities, but of our regions and countries, wee may give judgement.

Of the teeth.

When the teeth that be like Dogs teeth, be long and fast, and that they stick out of the mouth, it is a signe of a glutton, subject to anger, wicked, and a fole. Weake teeth, thin and small, declare the body to be weake and short. The sound made with the teeth, betokeneth folly, or lack of wit, which thing happeneth sometime to children sleeping, which is a token of wormes. Great and broad Teeth apparant either within, or without, signifie vanity in man, sloth, simplicity, but yet a good wit, proceeding from grosse humors. The Teeth that be extreame dry, altogether without moysture, signifie in a sick man death, and in a healthfull man, they shew sickneſſe very nigh at hand, for the moyst rote seemeth to be consumed. And the body of such men are as a lampe without oyle: the teeth that be full of rhume, signifie a fault in the Head, or else of the Stomack

macke, through the communicating of the head and the lunges, which be cauſes of a deſcending, or running at the Noſe (which goeth by the throate) of coughing, of ſhuinſes, and of ſwelling in the throate. Beaſts that have their teeth jagged like a ſaw, drinke licking: but thoſe that have them uniforme and even, drinke ſupping.

Of the tongue.

THe Tongue is made to taſte and to pronounce words, and to utter the voyce. The tongue that is turned right downe, or that ſtutteth or ſtumbleth, ſignifieth the flix of the belly: they that be ſubject to lare and flixes, become ſtutters, becauſe of the matters which deſcendeth from the head, which entreth into the pores of the tongues and muſcles, wherefore it commeth to paſſe, that the tongue is the greater, and thereby made broader and ſo ſhorter, and therefore ſome ſtammer and ſtut. The tongue that is tied before, cannot well pronounce words or letters, but pronounceth c. in ſtead of ſ. and that maketh a man to ſtut. And if it be tyed behinde, it cannot well pronounce the letter r. but in ſtead of r. it pronounceth l. They that ſtut feare wine, for they will be drunke commonly and therefore drunkards doe ſtammer, and cannot well pronounce this word (crentari.) The heavineſſe of the tongue in youth, ſignifieth ſudden death after it wareth once light. The great and broade

tongue

tongue declareth a rude wit and understanding, and flegmatiche humors. He that stutteth, and repeateth oft the first sillable of a word, is ready to melancholinesse. The tongue that is touched with a light moving, and is cause of repeating the words by corruption of speech betokeneth folly, violence, and wrath: because of the moving of the spirits, and of the heate which hasteth the provocation unadvisedly. When the tongue is long and red withall, it is a signe of wisedome, for it declareth good and commendable humors. A white tongue betokeneth poverty and misery. The tongue that is hurt or marred with heate unnaturall, signifieth distemperance and evill disposition, specially of the belly and breast. A long tongue grosse and so round, that a man may wipe his owne nose with it, declareth a nature like an Oxe. The tongue that is shortned with some humors, loseth his taste. All men that stut, are rude of body, and proud.

Of the voyce.

They that have a slow voyce and grave, are quiet men, and easie to be spoken to, merry and well mannered. The voyce that is grave and drawne long, betokeneth strength, I meane the grosse voyce, and that soundeth like a trumpet. The force of the voyce followeth the wideneſſe of the veines, and the multitude of spirits: all which things come of heate. The men that have a grosse voyce are very

very injurious, and are compared to Asses. They that have a grosse voyce by nature, without forcing it, are strong, and that is referred to Dogs. They that have a grosse voyce and sounding well, are warlike and eloquent. A sharpe and shrill voyce, signifieth fearefulnesse. By this voyce I meane a small voyce, and not a great. The voyce shrill, soft, and broken, betokeneth a womanlike feare, and is attributed unto them that be effeminate. The voice sharp and strong declareth men to be full of anger, it is the property of goates. A weake voice betokeneth narrow arteries, and want of spirit, which thing come of cold. A soft voice and not drawen or stretched out, betokeneth meeknesse, which is in sheepe: for you must referre and compare the voyce, as well as all other things, to the likenesse of beasts. The antivocates, that is to say, that they speake great at the first, and small at the last, and have a sharpe voyce, are full of wrath, and yet they be soone appeased againe, and are of a gentle affection. A meane voyce in sound and in greatnesse, declareth the man to be wise, circumspect, just, and true. They that have an unpleasant sound of their voyce, and disordring, are numbred among the fooles. They that be hasty in their speech (specially if they have a shrill voyce) are commonly wicked and great fooles, importunate and lyars: but if the voyce be great, the man will commonly be angry, and of naughty nature. They that have a soft and sweet voyce, are envious, and full of suspition. They that move much and often,

often, and speake with moving of their hands, are uncleanly, eloquent, and deceivers: but they that move not so their hands, have a perfect wit and understanding, and have also a good disposition, and good counsaile: they that speake in the nose are lyars, evill willers, and envious.

The manner and conditions of men, and Provinces.

THe Spaniards are meanely strong, but for to doe all other things which are possible to be done, they surmount and passe many other Nations. And there be many among them very excellent, and that in divers manners, in casting the stone, in nimblenesse and in many other things.

In Portingale the men are melancholy and sanguine for the most part: many of them are sufficient strong, although they have no livelinesse of wit or spirit.

The Sicilians ar cholerick, and melancholike, and strong of body: they exercise themselves in wrastling, or at the casting of the bar, and are nimble and quick.

The Italians for the most part are weake men, and some among them (although the number be small) have great strength, and are wont to be more excellent then other, but yet rather of imitation, then by invention. They be slender, and of a stature betweene great and meane.

In

In Germany the men are flegmatike, which shew manifestly the nature of that complexion, that is to say, that they be flegmatick and very cholerick. Furthermore, they be of a great body, but yet few there are among them that have great bodily strength, or any great activity and nimblenesse to doe any hard things, though they be very industrious to doe materiall things concerning any worke of the hand.

The Frenchmen be made and proportioned of flegme and choller, and are for the most part slow and weake: yet there are some of them singular, and that surmount other in many things, but the number is small. They be robust and strong, but they have not the meane and wise how to use their strength.

The judgement of the other part of the body.

They that have a little neck and long, have a good voyce and great, and are fooles, fearefull, and malignant. But they that have a short neck, are very hot, and great deceivers. They that have a great neck, are great fooles, and great eaters. The nod of the neck long and broade, signifieth a rude and unfaithfull nature. When the armes of the body that is right up, are so long that the hands reach to the knees, it is a signe of activity and nimblenesse at worke, of audacity and of goodnesse, with liberality: but when they be shorter, it is a

signe

signe of a lover of discord, and of an ignorant person. The palme of the hands long, with long fingers, signifie an apt mā to many arts, and prudent and wary in all affaires; For there is in him a signe of good regiment and governance. The greatnesse of the fingers, signifie folly, and imprudency. You must also measure the place from the navell unto the end of the breast, and to the beginning of the neck. If the part of the breast be bigger, it is a signe of prudency and wisedome: but if that which is in the breast unto the navell be greater, it is a signe of a devourer. If the belly be too stuck, as though it were empty, it is a signe of fearefulnesse, wickednesse, and of devouring. The belly that is somewhat soft, and deeper, is a signe of the force and vertue of the wit, and of magnificence. The sides thin, narrow, and deepe, betoken fearefulnes: but when they be more fleshy and hard, they shew the man to be unapt to be taught. And they that be round, as though they were swolne, signifie much unprofitable talke. The back broad and sound, is a signe of manlinesse, and the woman is contrary. If the body of them that have croked bodies be soft, it is not so evill as if it were in a thick and hard body. If the lower part of the chine of the back be hidden in the breadth and to abundant, and environed with flesh, it agreeth with women. That which is long and sharpe at the end, it declareth distemperance of carnall desire and fearefulnesse. Then the chine of the back of a man is that which is

manifest in the bones, moderate, and sound. The haunches bare, solide, and separate from the bones, betoken a strong and warlike man. But if it be broad, ample, and full of flesh, they signifie a feminine understanding and wit. If they be too leane and full of wrinckles, and compassed about with a thin skin, they signifie the wickednesse of Apes.

When the knees touch one the other in going they be referred to the woman kinde. When the lower part of the shins next to the heeles, and the heeles, and the under part of the feete be broade and full of flesh, it is a signe of foolish man, or without wit: The under part of the feete separated from the sinewes and arteries, sheweth a cleere understanding, noble, and manly

If the feet be soft and enuironed with flesh, it is a signe of a soft and womanlike wit. The feete very long, shew the man to be vigilant and given to deceit, seeking the hurt of many men. The feet very thin and short, betoken malignity. The short feet, having the sole hollow, is an euill signe.

Of the going of the feete.

They that march, or goe a great pace, are stout men, & attaine to the end of their enterprises. But they that goe a little pace and short, have but a little courage. The crooked going is cause of griefe and obscurity of wit When the man goeth lightly, having all his body

body upright, it is a signe that he will take in hand some enterprise, and by and by doe some great thing: but if a man goe swiftly, with his eyes looking downward, and goe altogether crooked, it is a signe of a niggard, fearefull and subtile. They that have the nod of the neck short, are audacious and bold, and yet fearefull. They that have a hard braine, it is signe that they be indocible. The nod of the neck turned upward, signifieth insolency, rigour, folly and vanity. When the nod of the neck hangeth on the pectorall parts, they declare the minde to be occupied in thoughts and imaginations; and also it is a signe of sparing, and of wickednesse. The throate sharpe, signifieth lightnesse. The shoulders thin, right, and poynted, signifie the man to be a lyar in waite to deceive. The elbowes thinne, signifie imbecility and weakenesse: and when they be full of flesh, they betoken weaknesse: but when they be meanely sollide and hard, great of arteries and muscles, they betoken a noble body, and of good courage. When the fingers are soft, it is a signe that the man is easie to be instructed and taught: when they be hard, he is strong and unapt to be taught. When the hands be short, and the fingers strong, it is a good signe. If the fat and little hands have very short fingers, they betoken a deceiver, a spy, and a theefe. The hands thin and crooked, shew the man to be a great talker and babler. The Nailes white, broad and somewhat red, signifie a very good judgement: but when they be

narrow and very long, it is a ſigne of folly and cruelty. The nailes that be bowed and cracked, ſignifie impudencery and violent rapacity. The nailes that be deepe within the fleſh, and ſtick too faſt unto it, ſignifie exceſſive cruelty and great folly. The nailes that be too ſhort, pale, black, and sharpe, declare a naughty malignant man. Theſe ſignes that be attributed to the nailes of themſelves, have no vertue nor force: but when they be joyned unto other greater they have ſome efficacy or force. When the fingers be joyned and ſticking the one to the other, they ſignifie uncleanlineſſe. And they that be cleft and faſt together round, ſhew malignity, covetouſneſſe, and the man to be a whoremonger. When they be ſmall and thin it is a ſigne of folly. The ſhort fingers & great, ſignifie envie audacity and cruelty. And when they be too long and too ſlender, it is a ſigne of a wittleſſe man and far from wiſdome. And if there be too great diſtance betweene them, it is a ſigne of lightneſſe, and of too much talk: but when they be meanely great, and of an honeſt forme and faſhion, it is a ſigne of very good manners. Now theſe things are meant as well of the nailes and toes, as of the fingers & hands. A ſlender and thin breaſt, and without vertue or ſtrength ſignifieth weakneſs of heart. They that have their paps hanging, and their breaſt environed with ſoft fleſh, are given to luſt and to lechery, yea exceſſively. They that wag their ſhoulders, & lift up their neck, ſhall bee counted arrogant and proud: but

they

they that wag all their body, shew evidently they be effeminate. And among all these, the most tollerable kinde are they that bow downe the body on the right side when they stur, and the foolish are they that turne their body toward the left side.

Of the breath.

When the breath sometime resteth, and then a long time after breaketh out in great abundance, declareth the man to be in great trouble of minde. And when the head very much shaketh, and sigheth, it is a bad signe that there is in it some naughty and evill framed thing. The spirit that maketh a noise, and is greatly moved and thrust out, it is a signe of cruelty, and that the man is given to wine. They also that have their breath troubled and grosse, as they that have run long, are void of counsell and subiect to anger, and have also a facility, & readinesse to do and to speake. This rule ought to be observed in all signes and tokens, so that you must take the superfluity in evill part, and the meane and temperate to be good. When the thighes be too cracked, and too hairy, it is a signe of whoredome. This is referred unto the Goates. Aristotle saith more that the buttockes that be very dry, signifieth virility, manlinesse; and they that be very fleshy and moyst signifie effemination, and they that be as it were cut, declare the wickednes of the man: and this is referred unto Beares and

Apes. The ſigns of an impudent man be ſuch as follow. Firſt, he hath bright ſhining eyes and open, the eye-lids far aſunder; great feete and great hands, he raiſeth himſelfe againſt them that behold him. He is red of colour, and hath a ſharp voyce. And beſides all theſe ſignes of impudency, he is injurious. The hairy man which hath blacke haire, right and ſmothe, the mouth, and the chin, and the temples hairy, great eyes & glittering, is injurious, inclined to whoredome, a lover of frates and fighting, evill tongued. Jeronimus Cardanus a Phyſitiõ of Millan, a man truly of great learning and knowledge, ſaith thus in his 12. book de Subtilitate. Even as all lame men are wicked, ſo all they which are in health, have not good manners. For it is more requiſite, & there is more adoe to forme a mind without fault, then a body. So the moſt wicked of all other, are the croke-backed men, ſeeing the fault of them is more neere unto the heart, which is the Prince of all the body. Next are the blinde and the ſquint-eyed men forasmuch as nature hath failed about the braine. After them come the dumbe and the deafe, and then the halting men, and after them are they that have their fingers faſhioned together, or too far aſunder, the one from the other; for nature hath failed in them, in members leſſe neceſſary. They that be full of warts have the next and laſt place, and the ſtarred bodies.

The prediction of the manners and natures of men by considering of their Face and other parts of their body.

Of the judgement of the Head.

SEeing that the Head is the part that is most seene of all the parts of mans Body, Hyppocrates in his sixth booke of common Sicknesses, not without cause sheweth how to judge of the whole Body by the consideration of the head: for that which is either greater or lesser than it ought to be, is alwaies faulty, and not good, and they that have this fault or lack, have all those things that doe evidently appertaine to the faulty and hurted mindes. And now even as the head that is little, is never without fault; so that which is great, is not altogether perfect and good: but sometimes good and sometimes evill. It is also a plaine signe of goodnesse or wickednesse. But the best fashion is the round head, and somewhat low on both sides, as if you should imagine a very round Sphere of Waxe to be somewhat low on every side. The best forme then, and shape of an head, is that which is meanely great and hath a comely convenient roundnesse: which appeareth before and behinde somewhat low.

The principall cause why the head is little, is

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the lack of matter and ſubſtance. And the cauſe of the greatneſſe of it, is the abundance and ſuperfluity of the ſubſtance and ſeede of man. But if that there be little matter with the force of the firſt formative vertue, it ſhall be of a good forme and ſhape, and leſſe evill, for as much as in the creature the naughtineſſe of the fashion is joyned with the ſmalneſſe of the head. The Braine followeth the forme and fashion of the ſkull: for if the ſkull be corrupt, the Braine ſhall alſo be corrupt. The head of man hath more Braine proportionally than all other beaſts. The Male hath more Brain than the Female. The head of man hath more joynings than all other things: and the Male more than the Female. A well fashioned head is like a mallet, whereof the forepart and hinder part be lofty and high. The forme and fashion of the meane ventricle, muſt be a little preſſed together, and the cogitative is the more noble. If the forme before be low, the man hath no judgement: And the hinderpart be low, he hath no memory, and hath a weakeneſſe of moving his ſinewes, and conſequently of his body; for by the force of the Braine is declared the force of the neck and ſinewes: and alſo the broadneſſe of the ſhoulders, and of the breaſt, and parts of the ſides, Hypocondria, which be joyned to the liver and lungs. The head that is of a reaſonable fashion augmenteth the wit and vertue, and declareth a magnificence in the man: but when it is evill fashioned, it betokeneth and ſheweth the contrary.

The judgement of the Head.

They that have a great head, and yet not out of measure, are commonly faire and well conditioned. They that have a great head out of measure, be fooles, idiots, and dull heads: when the head is great proportioned to the body, and specially to the neck, so that the neck be strong, and meanely great with the smalnes great and strong, it is a very good signe. The head fashioned like a sugar Loafe, declareth the man to be past shame, a devourer, bold and rash, which thing commeth of the drinesse of the Braine. It is another thing, when the head is great, and the other members are not great accordingly. The head is of a good fashion, when the ventricle before is also of a good fashion and moyst enough. For the taking of the kindes commeth of the moisture, and the retaining commeth of drinesse in the part behinde. The head with a meane ventricle somewhat prested together about the sides declareth the ventricle cogitative to be ready to comprehend and devise, that which is to be comprehended, and that because of the unity of the spirits, that are in that place. The head round signifieth nobility, unstablenesse, forgetfulnesse, small discretion and little wisedome in the man, for sometimes the moving of the spirits stayeth. The little head necessarily sheweth an ill signe, for as much as it soone falleth into a sicknesse, because that in it there

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is very little Braine, and the ventricles narrow, wherein the ſpirits ſo ſtraightly kept do not their office: for they are oppreſſed, inflamed and choked up: wherefore they imagine not well, they diſpoſe nothing well, they have no memory. Such men are commonly ſoone angry, and are fearefull, and keep their anger long, by reaſon of the great drought and hot temperature of Braine. They take in hand falſe matters, they ſpeake ill and have a double Tongue. The long head without meaſure, having the organes awry and not right, noteth unſhamefaſtneſſe and folly. The head low and flat betokeneth inſolency and diſſolutenеſſe. The head high before, betokeneth pride. The head that hath as it were an hollow hole behinde, and is low and hollow, declareth the man to be ſubject to anger and deceit. The great head with a large Forehead, and Face like a Giant is a ſigne of a ſlow man, gentle, ſtrong, and not eaſie to be taught. When the head is right and almoſt flat in the midſt, and of a meane greatneſſe, it ſheweth the man to have a great wit, and to be courageous. If the head be in all points of a good meaſure, it is a ſigne of a great wit, and the man is ſharpe and liberall. We doe meane the head, not too great nor ſmall, but according to the quantity and meaſure of the Body.

The judgement of other parts of the body.

The largeneſſe of the breaſt, and the greatneſſe of the ſhoulders and back, ſignifie beauty, and audacity, with capacity of wit and wiſdome. But the ſmallneſſe af the back, declareth the man to be of a diſcordant nature. The meanneſſe of the breaſt, and equalneſſe of the back, is a very good ſigne. The ſhoulders loſe, declare weakeneſſe of the minde and fearefulneſſe. They that have a great belly are undiſcréete, fooles, proud, and whoremongers. The meane belly and narrow ſtomack, ſignifie highneſſe of underſtanding and good counſell. The ſmalnes of the legs declare ignorance, and the greatneſſe of them ſignifie audacity and ſtrength of body. Abundance of fleſh at the knées ſignifieth debility and weakneſſe or effemination. They that have a wide pace in going, and ſlow, proſper commonly in their doings & affaires: but they that have a little pace are violent, and of ſmall ſtrength, and in the works of an evill will. Finally, he hath a good memory and well compoſed nature that hath a ſoft fleſh, moyſt and meane betweene rough and ſoft, and when he is neither too great nor too little, when he is white declining to redneſs, or when he is neither too much but meanly black, gentle of countenance, having the haire full and meane. Great eyes ſomewhat round. A meane head, and of a

good

FINIS.